Christian Life

MAY . 1954

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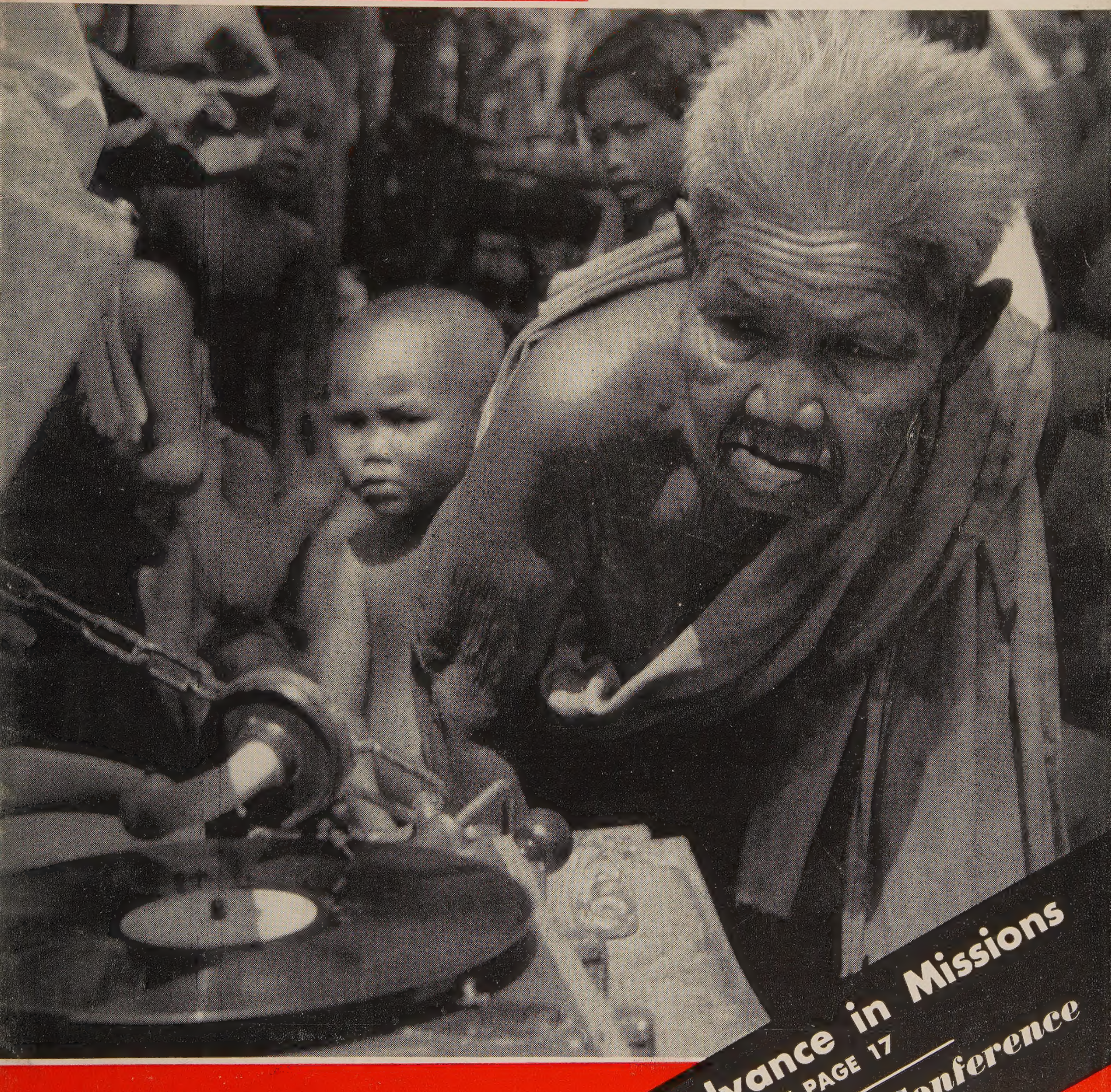
THE MAGAZINE FOR TODAY'S CHRISTIAN 25¢



New Advance in Missions

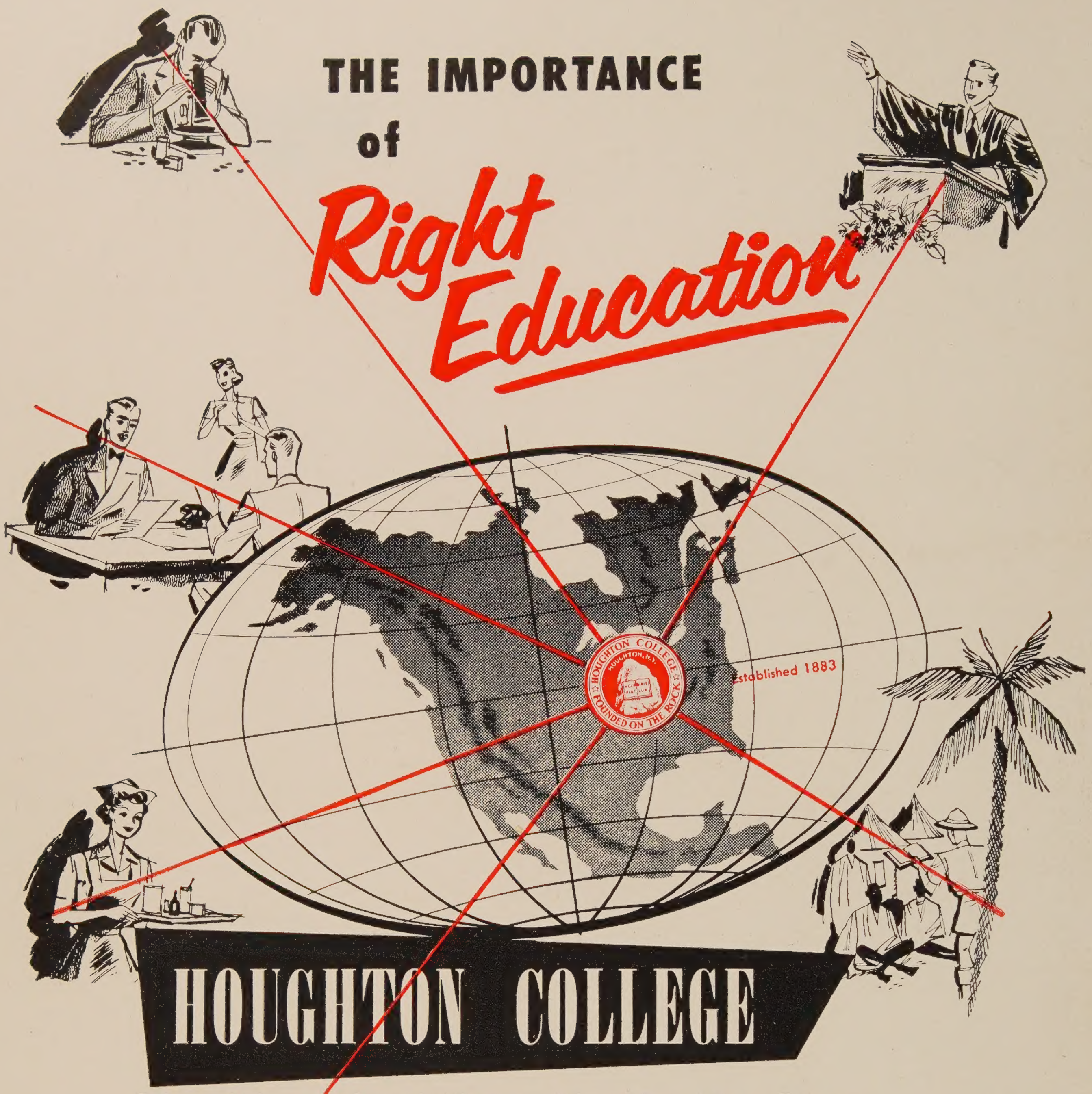
SEE PAGE 17

Camp and Conference Issue

In the **NEWS**

- ★ Man Who Made Malenkov Moan
- ★ High School Threat to Bible

THE IMPORTANCE of *Right Education*



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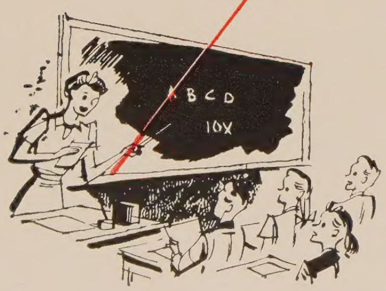

Houghton gives to its students not only academic training and educational advantages inferior to none but, guided and inspired by a consecrated faculty, a definite purpose and "a vision of service".

Over recent years, approximately one-third of Houghton graduates have entered the field of teaching. More than one-third have entered full-time Christian service, and the balance have been divided among professional fields, business, and homemaking.

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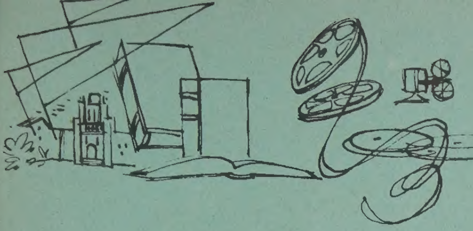
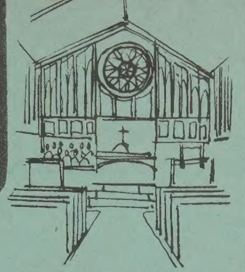


BUYERS GUIDE



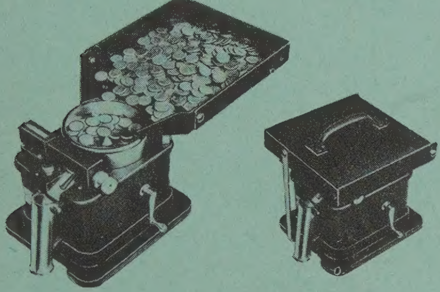
Portable Coin Counter

This new portable coin counter folds compactly, weighs only 14½ pounds and is equipped with a carrying handle.

Klopp Engineering, Inc., builders of a variety of models of coin counters and sorters for institutions and businesses, advise that this new "portable" counts pennies, nickels, dimes and quarters and packages them for bank deposit, 15 times faster than the work can be done by hand.

Complete accuracy is another feature of the new device. A single adjusting knob is all that must be set. If the coins are being packaged, a second knob is turned to the number of coins per pack and coin flow and count automatically cut off when the stipulated number of coins have been packaged. The manufacturers claim that set-up is a matter of only five seconds.

For further information check item no. 589-A on the next page.



For further information on the coin counter, check item 589-A on next page.

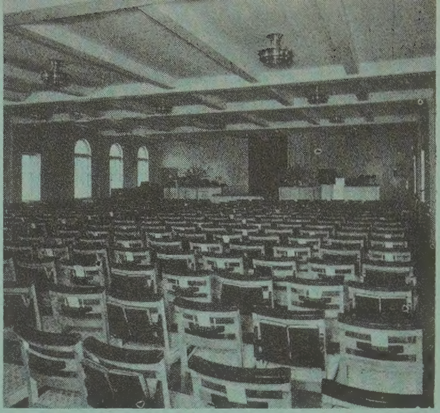
Increases Your Summer Church Attendance

Every year many churches experience a big slump in attendance during the hot, humid summer months.

Increasingly, more and more churches throughout the country are installing air conditioning equipment to provide year around comfort. This means increased attendance and, in turn, means more consistent contributions. This alone greatly aids churches in paying for the added cooling equipment. The most important factor, however, is the increasing number of people regularly in attendance who receive the sermon without having their minds diverted by the "melting heat."

During the past few years many new churches have been built and many others redecorated with additional Sunday school rooms added. A lot of these new churches have been designed with air conditioning in mind.

Air conditioning can be installed to provide what is called "zone" control. This



For further information on air conditioning, check item 589-B on next page.

FOR MORE INFORMATION . . .

✓ Place a check mark alongside products and services on which you want specific information.

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Your Office: church....................**school**....................**other**....................

Address....................**City**....................**State**....................

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means that the air conditioning load is shifted from one section to the other, depending upon where the people are. When Sunday school is in session, the air conditioning system automatically meets the demand in that area. During this time the church auditorium is being precooled for the load to come. When Sunday school or church lets out, the units automatically shut themselves off because the air conditioning job has been so greatly decreased. Since all of the space is not occupied at the same time, this zone system cuts down on the amount of equipment initially needed and also on the operating expense.

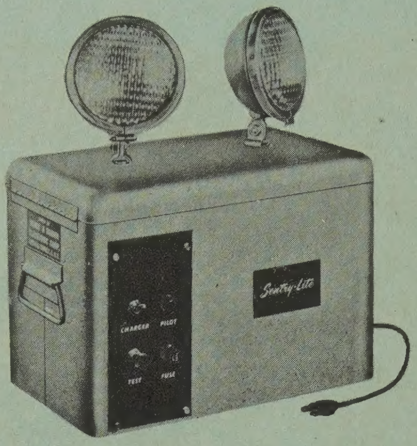
The Frigidaire Division of General Motors Corp. will send you further information upon request.

Emergency Lighting

The Sentry-Lite, an emergency lighting development, provides 10,000 candle power or more of emergency lighting and automatically illuminates large areas when for any reason a power interruption occurs.

The Sentry-Lite is a compact unit including an 18 gauge steel case in hammertone finish. Contained in the case is a special 100 ampere deluxe storage battery which operates for more than 12 hours of continuous service. A special feature of the Sentry-Lite unit is the automatic recharging of the battery from the regular electrical circuit while the emergency equipment is not in operation. The automatic recharger keeps the battery up to peak capacity at all times.

The Sentry-Lite unit is topped by two 5,000 candle power-sealed beam lamps. These are fully adjustable and can be remotely relocated if desired. More lamps can be added and a choice of flood or spot lights is available.



For further information on emergency lighting, check item 589-C below.

The complete Sentry-Lite unit weighs 60 pounds shipping weight, including the battery. The dimensions are 8" x 13" x 16".

The Hobby and Brown Electronic Corporation of New York will be happy to receive your inquiries.

Lifetime Magnetic Tape

Magnetic recording tape, developed by the Reeves Soundcraft Corporation, is unconditionally guaranteed not to "break or curl when used under normal conditions of recording and playback."

Storage is no problem, since the tape will not shrink, stretch, nor dry out. Even under abnormal climatic conditions, neither humidity nor temperature will affect it. Compared with standard cellulose acetate base tape, this tape has greater break strength, break elongation, impact strength, tear strength and flex life.

This tape will eliminate any timing errors caused by tape elongation or shrinkage, a matter of first importance in broadcasting. The permanence of Lifetime Tape means that for the first time universities, libraries and industry can use magnetic tape on which to store records that must be kept indefinitely.

Lifetime Tape is micro-polished to assure maximum high-frequency response. As a result, it is guaranteed to provide uniform performance of plus or minus a quarter decibel within a reel and plus or minus half a decibel reel to reel.

For further information check item no. 589-D below.

Free Filmstrip-Slide Booklet

Free copies of a new 20-page illustrated booklet devoted to S.V.E. filmstrips and slidesets for Lenten, Easter and Spring as well as for Vacation Church School programs are now available, according to an announcement by the Society for Visual Education, Inc.

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the sands of time are running out...

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Practical Work Among Jews—Chicago's large Hebrew population gives you an excellent opportunity to learn Jewish evangelism by first-hand experience. Assignments include house-to-house visitation and children's work in Jewish neighborhoods, as well as assisting in open-air meetings and Hebrew club and mission services.

The great majority of Jewish mission workers throughout the country are Moody-trained. Why not take advantage of the same preparation that has equipped so many others for a fruitful ministry among God's chosen people?

WRITE TODAY for "Through the Arch," interesting picture booklet of student life. With it you'll receive a school catalog. Address Office of Admissions, Room L240

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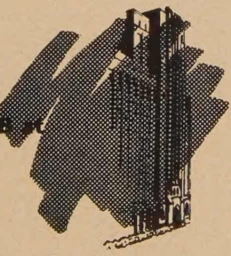

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In This Issue

Volume 16 Christian Life Number 1

Better Weapon

WHEN NEWS-GATHERER Wesley Hartzell interviewed the Rev. Harold Voelkel for his "Christian Life Profile," (page 7), one thing made a deep impression on him.

When Hartzell relayed the experience to us we could see what he meant. Up in Voelkel's room where they chatted, the famed Korean missionary brought out a thick club fashioned from barbed wire. He explained that the wicked-looking weapon was used by Communist POW's to murder Christians in U.N. Korean prison camps. Said Voelkel, "You think that's some weapon? Let me show you a better one!" And he brought out his battered Bible from which he preached to the prisoners.

During his ministry to thousands of Red prisoners, Voelkel made friends with a Chinese Communist general. Almost daily Voelkel talked with him over cups of tea. Finally, the Chinese officer wrote him not to come anymore. Voelkel thinks he was pressured by other Communists in the camp. And the missionary is still praying that the general will find Christ as his Savior.

VOELKEL PREACHING TO POWS

SWINBORNE FUN

Hurried Exit

THERE ARE ALWAYS plenty of children around Swinborne Resort at Tenstrike, Minn., except when our regional editor, Bernard Palmer, wanted to snap a few pictures for his article, "Saints' Rest," (page 28).

So Bernie went out and rounded up an excited group of Children, all scrubbed and shining in their best Sunday clothes. By the time his camera was ready, threatening clouds had gathered and soon it had started to sprinkle.

A few who had swimming suits were photographed in the lake, but the others wanted to get into the act, too. So, off came shoes and socks and into the water they all went, holding starched dresses high.

As the final photos were taken, a sudden downpour caught them. Scurrying out of the water, they tumbled in the sand, jostling over missing socks, pushing shoes in the lake and getting thoroughly drenched.

"Fortunately," Bernie writes, "I had to leave soon afterward and Swinborne took the children home. I have often wondered how he made out when he brought those bedraggled youngsters with stringy, sand-filled hair back to their mothers."

Reactionary or Radical

WE KNOW we'll be getting letters on *Martin Luther,* (page 30), at least until next February. We'll be hailed as reactionary one day and radical the next. And we'll be scourged as rabble-rousers for even mentioning the subject.

But we think the question of a Christian's separation from worldliness has lain dormant long enough. Some folks have begun to glory in their consistent inconsistency.

We welcome letters, for then we know that Christians have been stimulated to think on the subject. Incidentally, what do you think about the film, *Martin Luther* and why?

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NEXT MONTH

Christian Life presents President Eisenhower's pastor, Dr. Edward L. R. Elson, in an exclusive photographic interview.

Meet funny, lovable Joycie, the typical kid sister, in next month's fiction by Betty Muller.

Written especially for parents is a challenging article on training handicapped children.

What's happening in Christian schools today? See next month's Christian education issue.

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REVIVAL HITS ADULT SUNDAY SCHOOL CLASSES

NEW FLANNELGRAPH TEACHES "MISSIONS"

Answering a long felt need, the editorial division of Scripture Press this month announces the development of a new series of "Mission-graphs" — flannelboard stories to teach missions in the Sunday School.

First title to be released is "Santo — Boy of Argentina," which tells in 10 exciting episodes how this Indian boy found Christ as his personal Saviour. Your local dealer will have "Santo" after May 15.

This series of dramatic flannelboard stories is being developed from actual stories of missionaries and mission activities.

It has been worked out in collaboration with missionaries and mission board executives, according to Mrs. Bernice T. Cory, head of the editorial division of Scripture Press. Other titles will be announced as they are developed.

THE PEOPLE SPEAK

South Dakota — "I have been a teacher in public schools and I have found nothing that presents material to the child in a more interesting way than the Scripture Press material, especially the Primary Teacher."

Pennsylvania — "I am now using the "Bible Knowledge" in my Adult class and like it very much. I have never found anything that is such an aid to a teacher."

Indiana — "We like your lessons for Juniors very much. My attendance and discipline have improved greatly since adopting them. We use the Gospel-graph and Table-top visual aids."

Revised Version

Is your Sunday School material up-to-date with 1954 illustrations, pertinent for each age-level, new art, and challenging visual aids? Scripture Press lessons tell "the old, old story" with an ever-new slant. Re-edited, newly typeset each quarter, they keep pace with the modern tempo, both in content and appearance.

Spark VBS With New Type Contest

Something altogether new with which to build Vacation Bible School attendance has been developed this year by Scripture Press—an attendance contest to last throughout the Vacation Bible School period. Available May 15th, the contest is entitled "God's Wonders." The four-color chart (35 x 45 inches) displays a family camping scene, and progress in contest is shown by coloring sections of the rainbow. Helpful publicity tips are included free with complete instructions on how to organize and conduct the contest.

STUDY MATERIAL PAVES WAY TO NEW INTEREST

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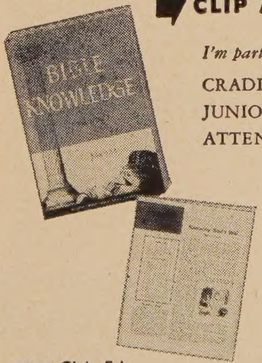

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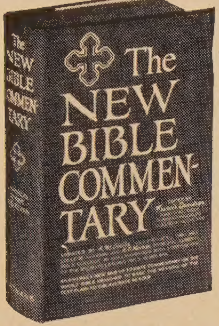

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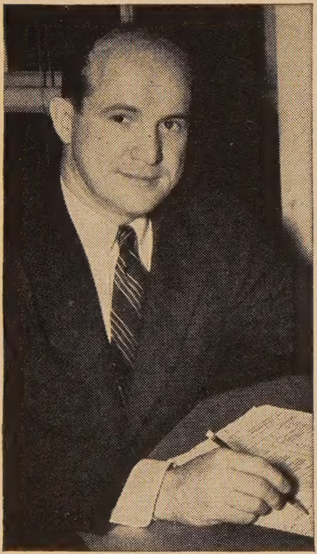

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Readers Write

Limited View

The article, "What's Heaven Like?" by Frank Boyd (February) needs clarification. He has a limited view of the heavenly city as being only the headquarters, and that "numberless worlds" will provide more positive activities for the saints. This is conjecture. I think he has been misreading the book of Revelation. . . .

San Francisco, Calif.

REV. EDWARDS E. ELLIOTT
First Orthodox Presbyterian Church

Contest Prize Winner

We were glad to be chosen third prize winner in Class B of the CHRISTIAN LIFE International Sunday School Attendance Contest. But our minister, Dr. Martin Luther Long, has been receiving letters inquiring as to his whereabouts since Rev. Dale Goodrich, our minister of Christian Education, was listed in your March issue as pastor of our church.

Burbank, Calif.

MRS. GERTRUDE I. NYLANDER,
Church Secretary, First Baptist Church

■ *Without the aid of the Missing Persons Bureau we hasten to return Dr. Long to his rightful place as pastor of the First Baptist Church.*—EDS.

Wrong Third Party

In your March, 1954, news, you refer to a proposed merger between Southern Presbyterians, Northern Presbyterians, and Orthodox Presbyterians. The Orthodox Presbyterian Church is not the third party in the proposed merger. It is the United Presbyterian Church of North America that is negotiating a union with the other two Presbyterian bodies. . . .

Willow Grove, Pa. ROBERT L. THOBURN

* * *

You indicated that the Orthodox Presbyterian Church is involved in a movement with the Southern Presbyterians toward union with the Northern Presbyterians. . . . Actually, it would be difficult to imagine anything farther from the truth!

Philadelphia, Pa.

JOHN P. GALBRAITH, *General Secretary*
Committees on Home and
Foreign Missions
Orthodox Presbyterian Church

■ *Thank you, readers Thoburn and Galbraith, for catching our un-orthodox error.*
—EDS.

Exceedingly Useful

A missionary passed on to me a few old copies of your most valuable magazine, CHRISTIAN LIFE. I have enjoyed reading these very much and have been helped. We need messages such as your magazine gives on the mission field. Mine is a very lonely station. My nearest neighbor is more than 40 miles away. For 45 years it has pleased the Lord to use us in this land and we have seen more than 20,000 heathen confess Christ as Savior. We believe in getting the Scriptures into the hands of those able to read and so far have placed well over one million copies of some part of God's Word and are now on with the second million. There are times, of course, when a sense of loneliness comes over one. It is at these times that a magazine like yours with its helpful messages is exceedingly useful and helpful.

Makhtal, S. India

REV. CHARLES H. BILLINGTON,
Telugo Village Mission

■ *Should a* CHRISTIAN LIFE *reader like to make it possible for missionary Billington and others like him to receive the magazine, send your contribution to the Missionary Subscription Fund,* CHRISTIAN LIFE, *434 S. Wabash Ave., Chicago 5, Ill.*—EDS.

You're Invited

We appreciated the article, "See Missions for Yourself" by Bernard Palmer in your February 1954 issue. We note that you encourage people to travel with some Christian leader enroute to Alaska, but why not tell them to come and hear Dr. John G. Mitchell of Portland, Ore., at the Bible Conference Grounds located 95 miles out of Anchorage? From the port town of Seward, there is a good highway direct to the camp, and there are Christian leaders in this land who would make these people feel at home, and who would be able to show them the country as well as make the proper contacts for them regarding any questions or any side-trip visits that they would like to make.

Anchorage, Alaska

JOHN M. GILLESPIE, *President*
Alaska Missions, Inc.

Christmas Pageant

Would you please be kind enough to relay my thanks to the editor for the Christmas pageant, "The Coming of the King." Our Post Sunday school put it on exactly as it appeared to an audience of about 400.

Quantico, Va.

LT. COL. THOMAS M. BURTON, *USMC*

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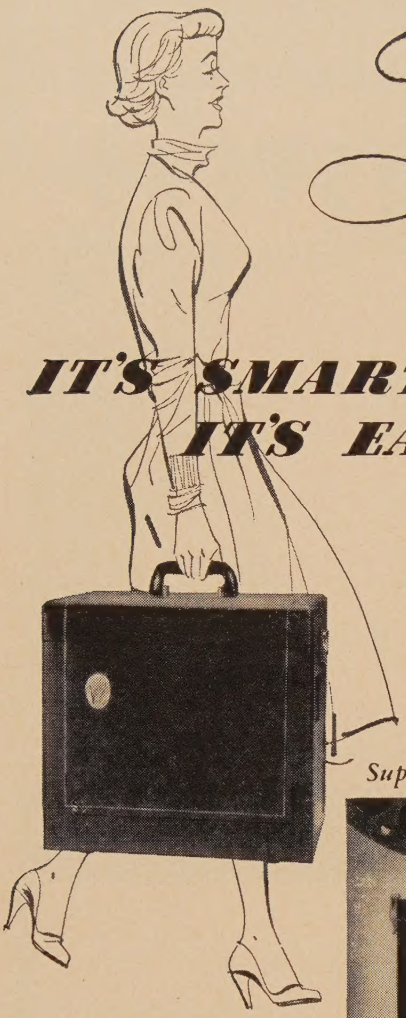

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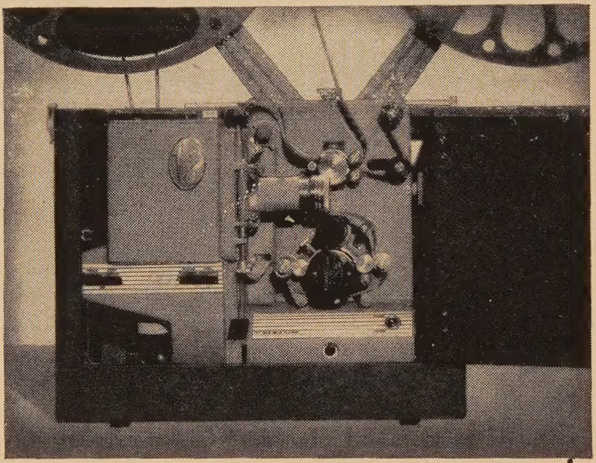

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NEWS—PEOPLE AND EVENTS

CHRISTIAN LIFE PROFILE

Man Who Made Malenkov Moan

Missionary Voelkel Plays Top Role in Korean War

SOVIET Boss Georgi Malenkov could hardly be smarting worse today if a certain ex-hardware salesman named Harold Voelkel had slammed him over the head with one of his shovels.

For Voelkel gave the world's top Red a blow just where it hurt the most – right in the middle of his big, fat propaganda.

Voelkel is a Presbyterian missionary. More important, he is a living witness to the fact that God plans a long time ahead for a job He wants done.

Voelkel had been in Korea for 25 years when the task of converting North Korean war prisoners from Communism to Christianity needed to be done. The result – the refusal of 60,000 POWs to return to Communism – is history, and the Communist world suffered a blow which it will not soon forget.

It was Voelkel who sparked this propaganda defeat, although to tell the truth he was more interested in winning their souls to Christ than playing a major role on the stage of history.

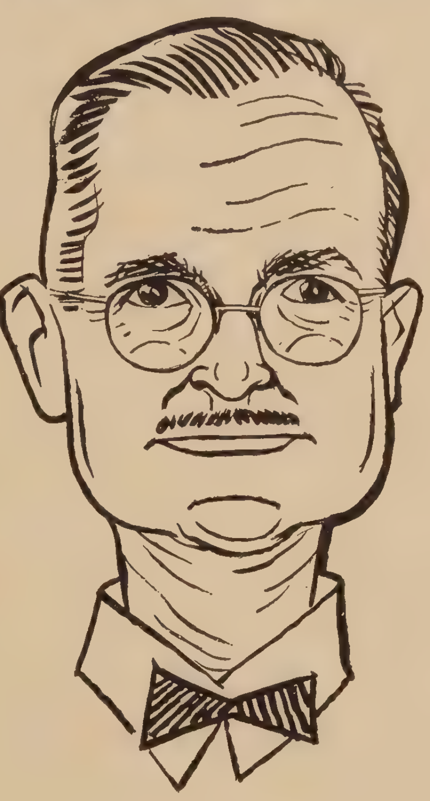
Nevertheless, the drive he started with the simple Gospel thundered throughout the world.

Today, at 56, Voelkel is a tall, genial man with the quick actions and build of a string puppet. In bow tie and business suit he still looks more like a hardware salesman than a missionary.

When still in his teens, Harold was converted in the Darby Presbyterian Church in Philadelphia. He thought that a Christian could find a way to serve God in the hardware business so he took up selling. He came to Chicago on a business trip in 1920 and was a guest of a friend for a few days at Moody Bible Institute.

While here he was challenged by Moody's godly atmosphere and decided to become a missionary. So he stayed at the Institute to graduate. While there he met and fell in love with another Moody student, Gertrude Swallen, whose parents had been pioneer Korean missionaries. Thus was God insuring far in advance that He'd have the right man on the job when the time came.

They were married and went to Korea where Voelkel labored in the field with unusual blessing and success. It might even be said that the preaching of Voelkel and other dedicated missionaries like him was what gave the Korean nation enough spiritual backbone to stand up under the successive invasions of the Japanese and Communists.



VOELKEL

In 1950 when the Reds swept down from north of parallel 38, Voelkel was evacuated to Japan. An Amercan army chaplain, learning that Voelkel was at loose ends, invited him to work among the South Koreans, then being incorporated into the United Nations command.

Voelkel did so, with pronounced success. But even better opportunities were ahead. He heard about thousands of North Koreans being captured after the Inchon landing and visited one of the prison camps.

He asked and received permission to preach to them.

He went through the gate, not knowing how he'd be received, and called out to a few standing by, "Hello, hello, come here. I want to talk to you."

Curious groups of prisoners gathered around and Voelkel gave them the Gospel in their own tongue. A few responded to his invitation to accept Christ. After his message, others came up furtively, whispering that they too were Christians. Then they went away.

But the next day more prisoners were gathered when he came to preach and Voelkel started teaching them gospel choruses and Scripture verses. More responded to the invitation.

As more camps filled up, Voelkel and then other missionaries, increased their efforts to win the prisoners to Christ. Thousands were converted. Songs were printed on sheets of poster-size wrapping paper so all could see and sing.

Christian organizations joined in to help. Moody Institute sent a half million tracts and copies of its science films, and others supplied 160,000 Gospels. Bob Pierce, former CHRISTIAN LIFE correspondent, sparked a drive to supply musical instruments, libraries, notebooks and pencils for 15 Bible institutes established for the POWs. At one time 3,800 students were enrolled. More than 600 of them made plans to enter the Christian ministry. Says Voelkel:

"The Reds started to retaliate. We began to find from eight to ten Christians murdered each night in the camps. The Christians realized then that if they were repatriated they'd be killed. So they drew up a petition saying that they'd rather die than go back to Communism and they signed it with their own blood."

This was the famous "blood pact." This petition, which electrified the world, says Voelkel, "was a direct result of Christian initiative in the camp."

Will the Christian POWs stick to their faith? Voelkel is sure they will. He said, "They will be a striking spearhead to carry the Gospel to all Asia when the time comes." But characteristically, Voelkel is not leaving the job to them. In July, he and his wife and their four children will be returning to Korea. There's more work to be done.

In a way Voelkel is still the hardware salesman. He said, "There's nothing more solid than the Gospel." END

NEWS—Continued on page 37

★ **How's Billy Graham Doing in London?**

★ **Red Threat Over India!**

★ **School Ousts Tract-passing Pupils**

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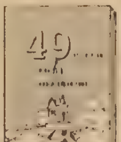

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Christian Life Looks at Roman Catholicism

The other day a Christian Life reader in Alabama raised a quizzical eyebrow, "In your last article on Roman Catholicism," he wrote, "all you did was report what happened. Why not blast this mess of corruption for what it really is?"

A reader in Michigan recently complained, "The only fault I have to find in Christian Life is that it doesn't expose more fully the sins of Roman Catholics."

Believing that Christian Life readers are entitled to know the position of their publication, the editors here set forth their policy regarding the Roman Catholic Church.

First, let us make it plain that Christian Life Magazine does have a policy. This policy has been in effect since the founding of the publication.

In the second place, the policy is a positive one, based squarely on the Scriptures.

To understand fully Christian Life's position, it is important to realize that the magazine is read by many different types of persons. In addition to evangelical Christians, Roman Catholics subscribe to and read Christian Life Magazine. Friends and relatives of Roman Catholics give subscriptions to Christian Life Magazine at Christmas, Easter and on other special occasions. Christian Life Magazine is also read by people of other sects: Orthodox Jews, Mormons, Moslems, Buddhists, etc.

Since the editors of Christian Life Magazine can not always be sure why these people read, they must assume that one reason might be to learn more about the Gospel of Jesus Christ. The opinion of Christian Life editors is that more people will be led to receive the wonderful gift of salvation through faith in Christ Jesus when they are treated kindly, rather than roughly, and honestly, rather than deceitfully.

Moreover, Christian Life Magazine is not the editorial mouthpiece of any individual character. Neither is it the house organ of any single institution or organization.

In the mind of its editors, therefore, its job is to report on people and events significant to evangelical Christians, not to air private opinions. While the material is all written from a point of view sympathetic to the evangelical Christian position, none the less the reader is able to draw his own conclusions based on the evidence presented.

Our stand on all sects or religions is similar to this. Whenever anyone, — the Roman Catholic Church or anyone else — opposes the presentation of the Gospel on the mission field or elsewhere, Christian Life will boldly present the facts. The facts, however, will be presented fairly and honestly and in light of the Scriptures.

Likewise, Christian Life is not interested in mudslinging. The Gospel of Jesus Christ is a clear, plain and positive message of salvation to those who receive it. Some publications may be called upon to present the negative approach — criticising others on matters of separation and difference of doctrine within the basic fundamentals of the faith. Christian Life is not.

Whenever Christian Life reports incidents regarding the Roman Catholic system, it presents them for the Roman Catholic as well as the Protestant reader. And the presentation is made for edification as well as information.

1954 Editorial Platform

1. **Foster strong Christian family life.**
2. **Strengthen and develop Sunday schools and Christian education on every level.**
3. **Promote missionary vision and action by on the spot reporting of world missions.**
4. **Counteract 20th Century tensions with Christ controlled living.**
5. **Stimulate consistent and effective Christian citizenship.**

With this for a background, it will be interesting to review an incident which many newspaper readers may not have caught in last month's news.

As reported by *Time* Magazine, it concerns the statement of the Very Reverend John A. Flynn, President of Catholic faith, St. John's University in Brooklyn at a Marian Year convocation. It is "not unlikely," he said, "that Mary will be proclaimed in a definition of doctrine as co-redemptrix of the human race, that next the dogma of mediatrix of all graces may be propagated and that finally the definition of her queenship as participation with her Son in the power of ruling the world may be proclaimed."

To most Bible readers the whole position of the Roman Catholic Church in regard to the Virgin Mary is puzzling.

Nowhere in the Bible is her so-called "immaculate conception," one of the Roman Catholic Church's dogmas, set forth or even implied.

Nowhere in the Bible is her "assumption into Heaven," latest dogma of the Roman Catholic Church (1950), either stated or indicated.

Herein, of course, the weakness of the Roman Catholic position is clearly pin pointed. For the Church has consistently sought to impress the laity with the idea that it wields a higher authority than the Bible, the inspired Word of God. Therefore, to any serious Bible reader a suggestion that Mary should become co-redemptrix of the human race is as absurd as it is blasphemous.

In Christ's own great statements in the book of John He clearly said, "Let not your heart be troubled: ye believe in God, believe also in Me." *No mention of Mary.*

"I am the way, the truth, and the light: no man cometh unto the Father, but by Me." *No mention of Mary.*

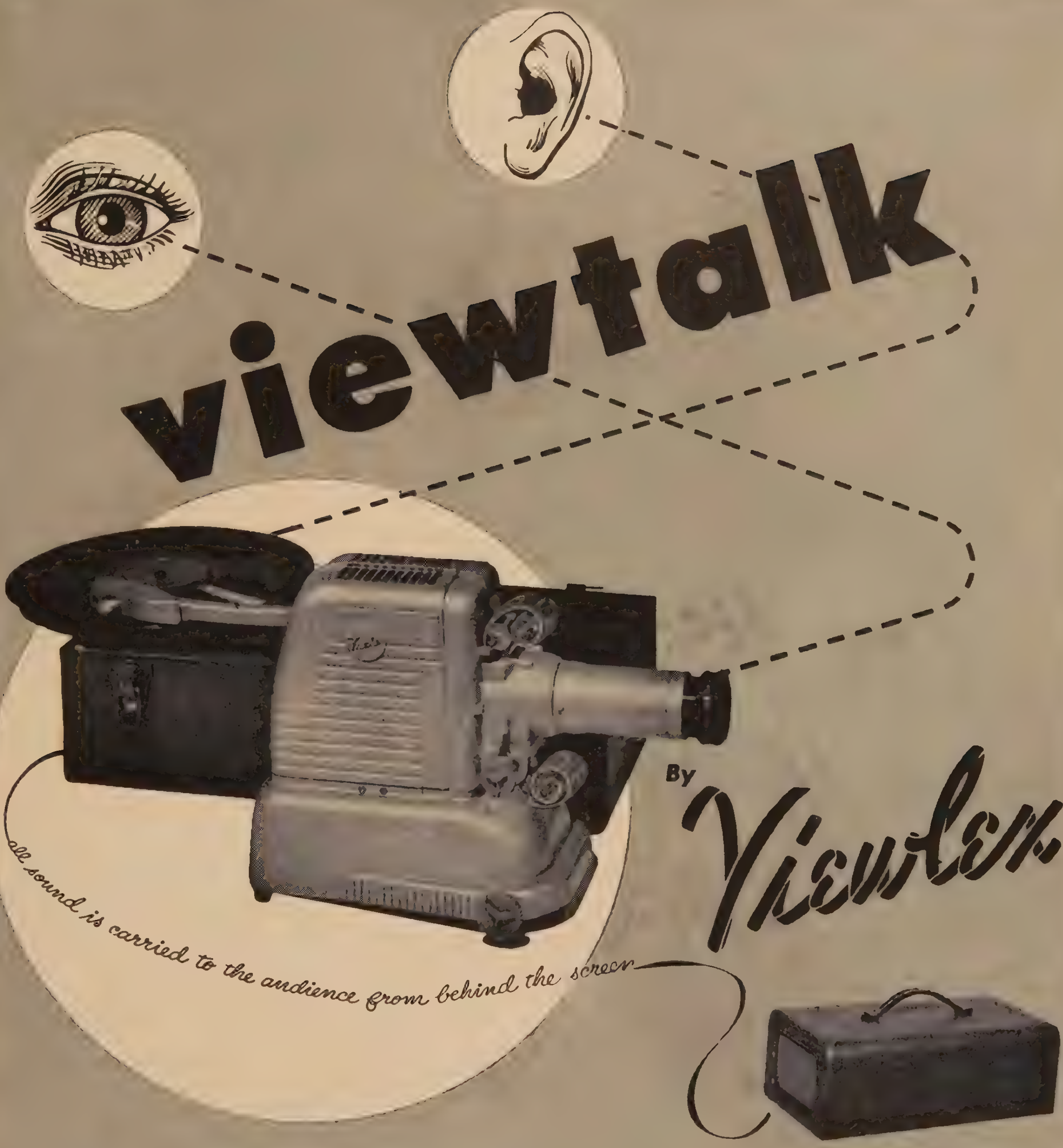
"I am the true vine, and my father is the husbandman." *No mention of Mary.*

"And this is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou has sent." *Still no mention of Mary.*

Christian Life editors sincerely regret the fact that this organization has taken upon itself the authority to add to or subtract from the Scriptures. They would further point out the damning penalty which God Himself has set for those who do so. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book . . . God shall take away his part out of the Book of Life" (Revelation 22:18-19).

Likewise, the editors would point out to any one seeking the joy and peace of life eternal that Jesus Christ is the only answer. Scripture is clear in the matter. Evidence is aplenty in the lives of men and women down through the ages.

". . . For there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) "I am the way, the truth and the life: no man cometh unto the Father, but by Me." (John 14:6)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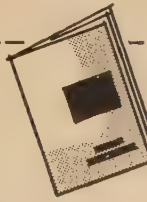

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Placement Service

CHRISTIAN LIFE's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Positions Open

Female

Teachers wanted for kindergarten through 5th grade. Christian day school at Presby. church in N. C. Must meet state teaching req. and be consecrated Christian. Give educational background and Christian standards. **Box M-142**

Talented, exp. Christian writer to revise manuscripts and prepare unlimited material for publication. Might form literary partnership. **Box M-144**

Salesperson with Christian Education background. Good opportunities to advance. Sunday school supply store in Chicago. **Box M-160.**

Variety abounds in our office positions for Christian typists. Good opportunities to advance to supervisory level. Interested? Contact Christian publisher in Chicago. **Box M-162.**

Editorial Assistants — Secretaries and proofreaders. Knowledge of graphic arts and Christian Ed. helpful. Splendid advancement oppor. Christian publ. house, now in Chicago loop, moving to Wheaton in 1955. **Box M-164.**

Is ADVERTISING your field? Fine opening with fundamental Sunday school publ. house now in Chicago, moving to new building in Wheaton in 1955. Excellent benefits; merit increases each six months. Prefer young woman under 30. **Box M-166.**

Christian Social Worker with Master's Degree to work with the unwed Mother and Infant. Exp. preferred. Living arrangements if desired. Need someone by June 1st or before. **Box M-180**

Male

Opportunity with excellent income for Christian. Show outstanding Christian film, **Skid Row Stop-gap — The Memphis Story** on full or part-time basis. Need individuals for various sections who can secure projection equip. **Box M-146**

Sales representative for Central New York Co. to sell safety supplies to industries. Only interested in young man who can sell. Must be born again Christian. Give qual. and refs. **Box M-148**

Christian man with Wisconsin funeral directors' license for small West Central Wisconsin town. 60 miles from Twin Cities. **Box M-150**

Both

Two music teachers, one for voice and one for organ and piano. Must have recognized degree and be Baptist. Oppor. for advance. in rapidly growing, premillennial, independent Bible coll. in N. C. June grads. considered. **Box M-152**

Librarian needed at Bible college in East. Should have general administrative and exp. in cataloging. Write full particulars. **Box M-154**

Christian Social Welfare Agency needs man and wife. Man to develop good Industrial Salvage Dept. Wife to work with Intake of Relief Dept. Remuneration increases as work develops. Give exp., Christian background and refs. **Box M-156**

Animation artist for a missionary film service on the West Coast. Write for details. This could be answer to your prayers and ours. **Box M-158**

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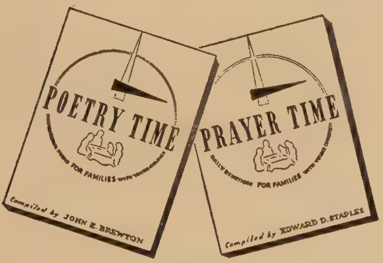
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Christian doctor urgently needed for hospital in Lalitpur, U.P., India, under the Foreign Mission Board of the Reformed Episcopal Church. Box M-170

Principal needed for West Coast Christian high school. Missionary basis. Box M-172

Teachers needed in Christian grade and high school located on West Coast. Missionary basis. Box M-174

Situations Wanted

Female

Christian mother, former office worker, desires work addressing envelopes, cards, copy work, manuscripts, or any other typing or longhand work which may be done at home. Box M-155

Christian, 32, seeks position as secretary-companion to elderly person, invalid, writer, etc. English, exp., refs. Box M-157

Christian music teacher desires new position. Will consider day or boarding school. Presently in charge of piano dept. at Christian boarding school. Box M-159

Versatile young school teacher desires summer work in Christian camp. Soloist, choir dir. Can assist in athletic program and secretarial work. Box M-161

Commercial and Eng. teacher desires employ. in Christian day school, Jr. college or seminary. 7 yrs. exp. in public school teach. Box M-163

Christian lady urgently needs typing or any other kind of work that can be done at home. Box M-167

Exp. steno desires position. Single. Can also teach piano, voice or organ privately. Exp. church organist and good accompanist. Box M-169

Christian lady, exp. in writing, research and teaching, seeking position with evangelical magazine or publishing house. Year's training at Biblical seminary. Box M-171

Christian lady desires work addressing cards, envelopes and any other work by longhand at home. Box M-173

Christian teacher desires work in Christian school or Jr. col. A.B. in history and B.Ed. in industrial arts. Minors in religion and science. Exp. in public high school and Central America Mission School. Two children. Box M-175

Two Christian teachers — one elementary, other secondary — would like to be employed in Christian Day School in Florida. Both in public school teaching now. Box M-165

Male

Baptist minister interested in independent pastorate. Pastoral, evangelistic, youth work exp. Bible school grad. Good refs. Married. Two children. Box M-179

Christian, 38, desires position in commercial firm. Now a college administrator. B.S., M.Ed. degrees in bus. admin. and ed. Exp. in finance, personnel and public relations, sales, administration. Box M-181

Presby. minister, 45, would like to relocate in West, Midwest or Far West. Worker with young people. Visual aids a specialty. Married. Two children. Box M-183

Fundamental, ordained Bapt. minister, with 17 yrs. pastoral exp., desires change from present pastorate, preferably farther South. Moody and sem. grad. Wife is sem. grad. 4 children. Box M-185

Bapt. pastor interested in establishing Christian book business in addition to pastorate or preaching ministry. Box M-187

Young man, exp. in all phases of lithographic reproduction, desires position as production man or management asst. for Christian. B.S. degree in lith Eng. Knowledge of letter press and photo engrv. Does tech. writing for publ. Box M-189

Christian man, 54, desires position with Christian organization. Accounting and managerial exp. Box M-191

Fundamental Bapt. pastor, 46, desires to relocate. 5 yrs. present pastorate. 16 yrs. pastoral exp. Strong on home calling. Wife excellent children's worker. Any location. No family. Box M-193

Fundamental pastor, under 30, desires evang. church in East. Theol. degree. 9 yrs. exp. Has exp. with YFC rallies and camp directing. Wife

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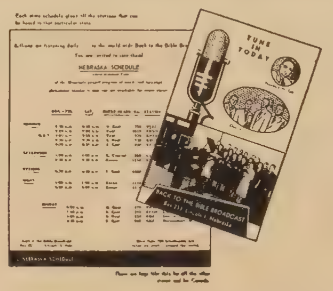

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plays piano and is excellent with children and young people. Both sing. Box M-195

Aggressive, successful pastor of independent Bible Church desires change. Age 30. Ind. Bible or Ind. Baptist Church only. Christian Univ. grad. Married, no children. Ordained Ind. Bapt. Box M-197

Recent Biola grad., skilled in cabinet work and carpentry, interested in teaching shop in Christian school or mission. Also exp. in church building, Christian Ed. and directing of children's homes. Any location. Married. Box M-199

Baptist pastor, 30, married, 2 children, desires pastorate in small town. B.A. degree, Bible inst. grad., 1 yr. semny., radio exp., in pastorate 5 yrs. Refs. Box M-203

Bible school grad., 41, desires work with Christian organization. Qualified for bookkeeping, filing, shipping clerk, genl. office work. Will consider any other work where exp. not necessary. Prefer South. 4 children. Box M-205

Both

Christian couple desires work in Christian school or inst. Husband has teachers cert., trng. and exp. in Industrial Arts and handcrafts. Wife is exp. bookkeeper, social worker and nurses aid. 2 children. Box M-177 END

Coming Conventions

In this feature, Christian Life brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organization at the addresses listed below.

Baptist Genl. Conference of America: Annual Conference, June 23-27, Chandler Street Bapt. Church, Jamestown, N. Y. Children's meetings every morning. Write: Mr. Tapper, 5750 N. Ashland, Chicago.

Camp Wycliffe — Summer Inst. of Linguistics: Courses to be conducted at: Norman, Okla. and Grand Forks, No. Dak. from June 14-Aug. 27; Briercrest Bible Inst., Caronport, Sask. from June 21-Sept. 3; London, from July 5-Sept. 17. Write: PO Box 870, Glendale, Calif.

Central New York Bible Conf.: July 23-Aug. 22, Homer, N. Y. Young people's conf., July 23-30. Genl. Bible conf., July 25-Aug. 15. Write: 18 N. Main, Homer, N. Y.

Evangelical Mission Covenant Church: Annual meeting, June 23-27, Rockford, Ill. Write: 5101 N. Francisco, Chicago.

Genl. Assoc. of Reg. Bapt. Churches: May 10-13, Moody Church, Chicago. Write: 431 S. Dearborn, Chicago.

Independent Fundamental Churches of America: 25th Annual Convention, May 22-27, Calvary Independent Church, Lancaster, Pa. Write: 542 S. Dearborn, Chicago.

Intl. Church of the Foursquare Gospel: 31st Annual Intl. Convention, May 22-28, Moline Gospel Temple, Moline, Ill. Write: Rev. Hollis, 7th Ave. & 23rd St., Moline, Ill.

Natl. Assoc. of Free Will Baptists: Sixth Nationwide League Conf., June 15-17, Nashville, Tenn.; Woman's Natl. Auxiliary Convention, July 12-13, Spartanburg, S. Car.; Natl. Assoc. of Free Will Baptists, July 13-15, Spartanburg, S. Car. Write: 3801 Richland, Nashville, Tenn.

Scripture Press Conventions and Workshops: July 11-17 at Mt. Hermon, Calif.; Aug. 7-13, Highland Lake, N. Y.; Aug. 9-14, Ben Lippen Conf., Asheville, N. Car.; Aug. 15-20, Maranatha Bible Camp, North Platte, Nebr.; Aug. 23-27, Winona Lake, Ind.; Aug. 25-27, Gull Lake, Mich.; Aug. 29-Sept. 3, Lake Louise, Toccoa, Ga. Write: 434 S. Wabash, Chicago.

United World Mission: May 10-13, People's Church, Beloit, Wis. Write: Box 8, Riverdale, Dayton, Ohio.

Wesleyan Meth. Church of America: Annual meeting of Board of Administration, June 15-18, Syracuse, N. Y. Write: 330 E. Onondaga, Syracuse, N. Y. END

Planning your vacation? Be sure to check the Bible Camp and Conference listing beginning on page 79.

GOD'S PRAYER STATION
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STOP AND PRAY
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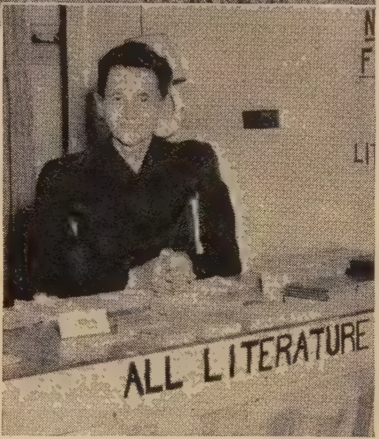
Prayer station is open for travelers.

God's Prayer Station

by Roger Heidelberg



Miss Tiffin gives away Bibles.

THE traveler on U.S. Highway 22, some 12 miles east of Fort Smith, Ark., cannot miss seeing a neat, native stone building atop a tree-covered hill, bearing the sign "God's Prayer Station."

This attention-arresting structure came into being as a result of the vision of Miss Toker Tiffin, the gracious little lady who operates the Prayer Station.

Converted in 1922, Miss Tiffin surrendered herself fully to the Lord in 1949 for whatever service He might wish her to do. The vision of such a prayer station on a busy highway slowly came to her. She told no one of it, not even her closest Christian friends. "They might have talked me out of it," she says.

In the winter of 1951 she found her present building on U.S. 22, main scenic route from Little Rock to Fort Smith and Oklahoma City, and barely four miles east of the great military post at Camp Chaffee.

The owner had originally started the building to house a drive-in business for his son who, before it could be finished, had been killed in an auto accident. "Perhaps I was building for the Lord instead of my son," mused the owner, when Miss Tiffin told him what she had in mind. After both sought God's will in prayer, the building was finished and an agreeable rental worked out.

Miss Tiffin had then, as now, no visible means of support. All of her Bibles, evangelical Christian literature and pocket Gospels are freely distributed to whoever might wish them.

One afternoon recently a mother and her two daughters drove in, in tears. They had been driving to Nebraska from California. Somewhere in the area the teen-aged son of the family had deserted them to go back to California.

Miss Tiffin prayed with the heartbroken family, persuading the mother to rest all her problems in the Lord's hands. Not long afterward she received a letter from the mother stating that when they arrived in Nebraska they found the son waiting, quite repentant for what he had done. "This is one family," she wrote, "that will never forget God's Prayer Station!"

Late one afternoon a Negro minister dropped in, obviously in deep distress. His wife was desperately ill and facing a major operation from which her doctors held little or no hope of her recovery. They had noticed the Prayer Station as they had occasionally driven past. The sick wife, in her extremity, requested prayer there. The two Christians — one white, one Negro — knelt together and prayed.

Miss Tiffin especially prizes a grateful note she later received from the minister's wife. "I am pleased to say that I am leaving the hospital Wednesday for home. The *Lord* healed me!" the patient wrote.

Some days the cars flash by all day without a single one turning into the driveway. Other days a dozen or so stop in. "The numbers don't matter, really," explains Miss Tiffin. "God moves as He wills. Anyone who does turn in here has some need only *we* can meet. Those who pass by, we couldn't help anyway."

Those who pass by? Well . . . some passed by the Lord Miss Tiffin seeks to exalt. But then there comes a crunching of tires on gravel and a car is stopping — someone led to God's Prayer Station, someone who will not go away without having been lifted closer to Him. END

THE LONGEST AISLE

"Is It Worth The Price?"

It was a long aisle. It led not only from my seat to the front of the church, but it led from Judaism to Christianity, over the campus of a university, by way of the American Messianic Fellowship.

At the university my questions as to what life is had not been answered. I had not found satisfaction in the world. I longed for peace and joy.

Attending a lecture on Palestine at the Jewish People's Institute, I met a young man, who I learned later had been saved only a week before. He asked me, just as an experiment, to meet him the next Sunday afternoon at 816 Independence Blvd.; but he did not tell me it was a mission.

I was there. Sunday after Sunday I was present, and I argued with everyone who would listen before and after the "Home Hour Fellowship," but the one thing I could not understand was the peace and joy that was evident in the testimonies of Christians, both Jewish and Gentile. They were happy, and I became envious of them. My heart began to respond, but my intellect was rebelling.

One Sunday afternoon, Mr. Constable of the Moody Bible Institute was the speaker at the Fellowship. Through him the Lord not only spoke to my heart but showed me that faith could also satisfy the intellect.

And so I went to church, prepared to accept Jesus as my Messiah and Saviour, not publicly, but as a silent believer, as many of us Jewish people do. We remain silent because the cost of salvation is very high if one is a Jew. He sometimes loses all his friends, his family, and his business; and the question is always: "Is what you are buying worth the price?"

I rejoice that I came to Jesus, and no longer do I want to keep silent, for I have found in Him joy and peace. I no longer fear death, and not fearing death, I do not fear life. And so I now acknowledge that I am a true believer.

Condensed from a testimony stenographically reported at the 66th Anniversary Meeting of the American Messianic Fellowship, October 29th, 1953 at the Cicero Bible Church.

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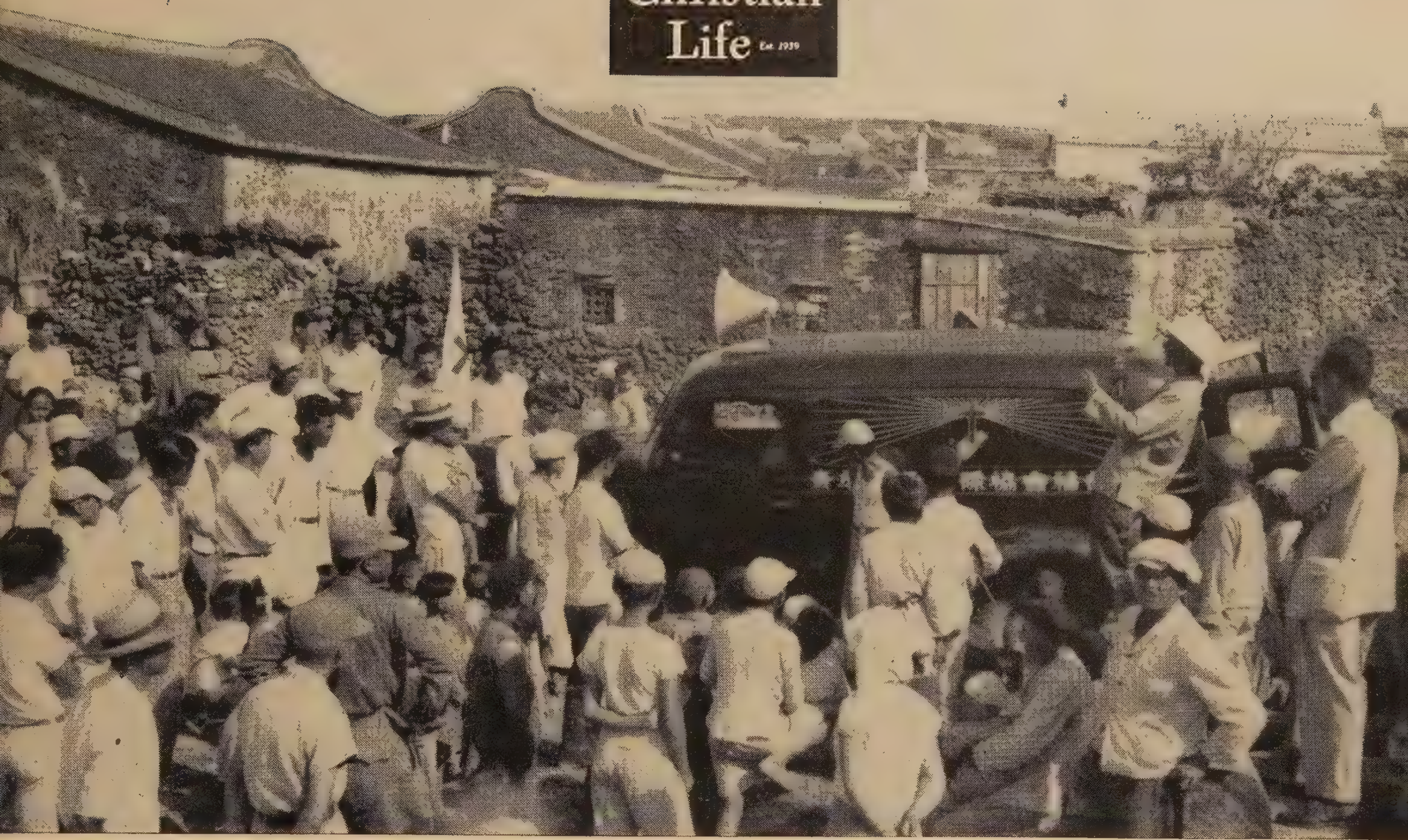


Using a mission sound truck, a Formosan pastor delivers a simple message to an informal gathering of local villagers.

Today's missionary can reach the lost for Christ quicker and more efficiently by using modern methods of communication.

New Advance in Missions

IN BUSINESS and industry, "communications" is a key word today. And to the greatest business in which Christians are engaged — missions — modern methods of "communications" are receiving increased attention.

Missionary communications can be briefly defined as "the means by which the Gospel is carried to every creature." In one form or another missionary communications have been operative since Christ gave the Great Commission.

But 1900 years is a long time and a survey of how modern means of missionary communications are being employed is due.

To give Christians a glimpse at how new tools of communication are being adopted by mission boards to carry out the Great Commision, CHRISTIAN LIFE queried more than a hundred leading foreign mission boards. Here are the results of that survey.

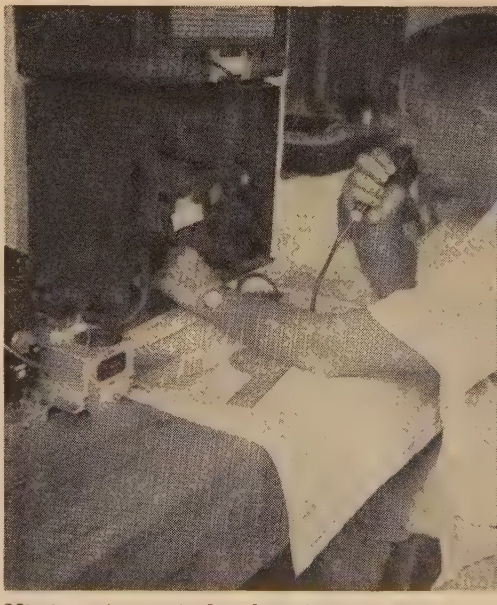
Slightly more than two decades ago the first missionary radio station, HCJB, was founded in Ecuador, South America, although receivers were few and the listening audience was small.

Today, missionary radio stations circle the globe with TGNA under the Central American Mission, TIFC under the Latin America Mission, ELWA under the Sudan Interior Mission, HCJB under the World Mission Radio Fellowship, DZAS under the Far East Broadcasting Company, Southern Cross under the Canadian Baptist Board and HOXO under joint control of the Latin America Mission and the World Mission Radio Fellowship.

Hawaii's Christian station, KAIM, and Liberia's ELWA were brought into being last year after several years of planning.

Christian Life **Project 3**

Promote missionary vision and action.



Missionaries on isolated stations can get help through a small two-way radio.

Missionary Aviation Fellowship, serving 16 mission boards in six fields, eliminates treacherous jungle and mountain treks.

Governmental regulations have ruled out several sizable mission fields as sites for possible mission stations. But in India, for instance, where all radio is government owned, aggressive missionaries have gotten the Gospel in by broadcasting from neighboring countries. The Evangelical Alliance Mission uses Radio Ceylon to bring a Hindustani approach to India, Lutheran missionaries broadcast from Goa, while the Worldwide Evangelization Crusade reaches northern India with a Manila broadcast.

Time on local broadcasting stations can often be bought cheaply. Consequently many mission boards prefer to reach their audiences over existing secular stations.

Gradually missionaries are learning the importance of presenting programs designed for their specific national audience. But lack of training in broadcasting and programming techniques is a hindrance to many missionary broadcasters. With rising foreign radio standards, many missionaries will either have to elevate the technical aspects of their broadcasting or else bring the Gospel into disrepute.

Missionary broadcasters are realizing, too, the necessity for a follow-up program to stabilize their results. Most frequently used follow-up materials are missionary newspapers, magazines and correspondence courses.

Although many boards publish several small and cheaply produced publications to reach their field constituency, they are discovering, as Communistic literature, subtly and attractively presented, invades their areas, that mission journalistic standards must be raised.

In Africa, where Communism has been particularly active, *African Challenge,* sponsored by the Sudan Interior Mission, has captured a fast growing audience. Although 65,000 copies are now being printed each month, the demand is closer to double that number.

Australian journalist Trevor Snaw hopes to begin a French language newspaper for Africa this year. Instead of trying to reach a continent-wide market, Shaw aims to establish several local newspapers and do an intensive journalistic work.

Only a few years ago, Evangelical Literature Overseas, cooperating with mission boards in every continent, was begun to encourage the spread of gospel literature. Still embryonic are plans for a South American Spanish language newspaper and a similar venture in the Orient. Several mission boards have expressed willingness to cooperate.

The Assemblies of God Foreign Missions Department has been particularly successful in its work in South America. In Brazil its paper, *Mensageiro de Paz,* is circulated monthly to 42,000. Another of its publications, *Vida,* reaches 20,000 with each issue.

TEAM is producing a 32-page pocket-size monthly in Japan. In New Guinea the Lutheran Missionary Press prints papers in four languages including Pidgin English. The Plymouth Brethren Press in the Congo puts out a paper used also by the Conservative Baptists, and the Belgian Gospel Mission distributes two journals in cafes and on street corners of France, Switzerland and Holland.

The big literature question that faces mission boards today is how they can accomplish the most in view of the growing competition. Many believe that the sundry minor publications and mimeographed mission papers should unite to produce a larger, more attractive non-denominational magazine. Others, however, think that a small publication gives a homey, personal touch which a nation-wide or continent-wide paper would forfeit.

Another effective method which mission boards are using is the correspondence course. Since literacy rates are rising and the craving for education is evidenced around the world, correspondence courses are doing a job which no other ministry can accomplish.

Although some mission boards have not yet been stirred to the potential of correspondence courses, others have been extremely successful with its use in the past few years.

Quite often a correspondence course is operated in conjunction with a mission's Bible institute. From the Central American Bible Institute in Guatemala City come five courses. The South Africa General Mission is offering a correspondence course from its Chizera Bible Institute. And their Johannesburg Bible Institute, launched only a few months ago, anticipates doing the same thing. In Europe the Belgian Gospel Mission operates its course through the Brussels Bible Institute. The West Indies Mission gives courses in Cuba, Trinidad and Jamaica.

However, even apart from organized schools, correspondence courses have proven quite successful. Courses produced by the Navigators and by TEAM missionary Don Hillis are being used in several different countries.

One of the biggest boons to modern missionary endeavor is the airplane. The Missionary Aviation Fellowship serves 16 mission societies in six distinct foreign mission fields and is surveying two additional fields. As a service unit to all gospel-preaching missions, MAF does not set up mission stations of their own. Rather, they work hand-in-glove with the mission groups which need specialized and technical assistance.

Most international mission boards would rather take advantage of the service of MAF where available than operate aircraft themselves. But missions which concentrate on one area, especially if that area is mountainous or heavily jungled, often find it profitable to have a plane of their own in the area. South Africa General Mission uses a Piper Cub in its Zululand work and the Sudan Interior Mission has three Cessna 170's in its West African fields which have already clocked more than one million passenger miles of air travel without a passenger injury. Christian and Missionary Alliance missionaries have two planes, one in New Guinea and one in Indonesia.

The National Holiness Missionary Society uses a Piper Pacer in the jungles of Bolivia. A few years ago they worked a plane in Honduras, but when MAF began servicing that area, the Holiness Mission was quick to take advantage of the service.

Closely connected with the airplane ministry is two-way radio communication, now employed by a majority of isolated fields. Linking isolated stations together by radio has already saved lives of many missionaries.

Mission Films Needed

Another means of modern communication which has been immensely popular on the mission field is the motion picture. Few films have been released specifically for mission station use, because of the cost of translating sound tracks into the national language for limited showings. Another problem is that in many fields there are no facilities for projection.

The most used films have been the Moody Institute of Science films, which have now been translated into 15 languages, shown in 65 countries.

The Audio-Visual Department of The Evangelical Alliance Mission in Japan is now working on the production of films in Japanese and Korean. Northern Presbyterian missionaries are making Japanese language recordings to accompany biblical films from the United States. And a cooperative project will soon make Spanish language films available to missions in Latin America.

Other than these works, there is a real dearth of evangelical films for mission use.

In place of motion pictures, most stations employ economical filmstrips or slides. At the same time, many missionaries make their own colored slides for deputational purposes.

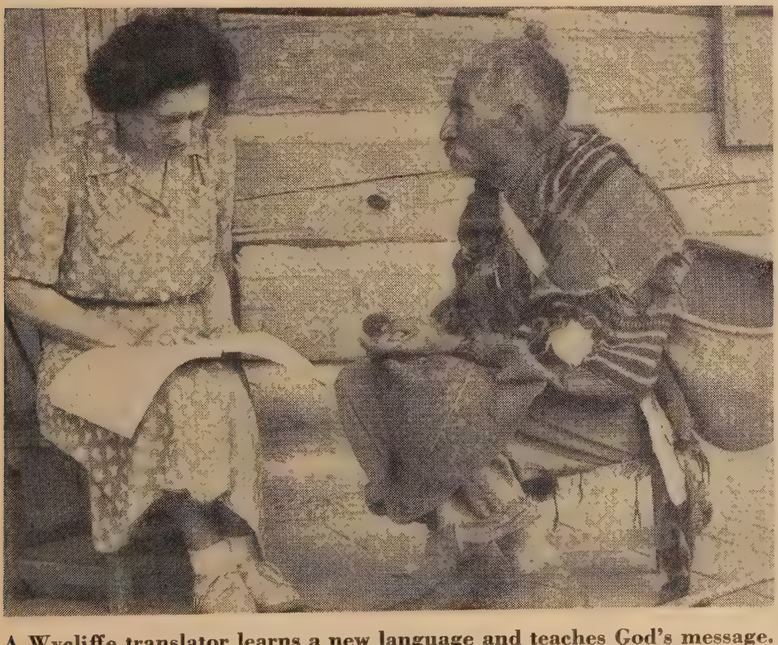
But once again, boards often fail to instruct their workers in the best techniques. As a result, mission photography is often second-rate, and missionary publications and deputational efforts suffer.

The one field in which evangelical Christianity has no peer is translation. Led by the high standards of Wycliffe Bible Translators, missionaries from almost every board are struggling with Bible translation or revision.

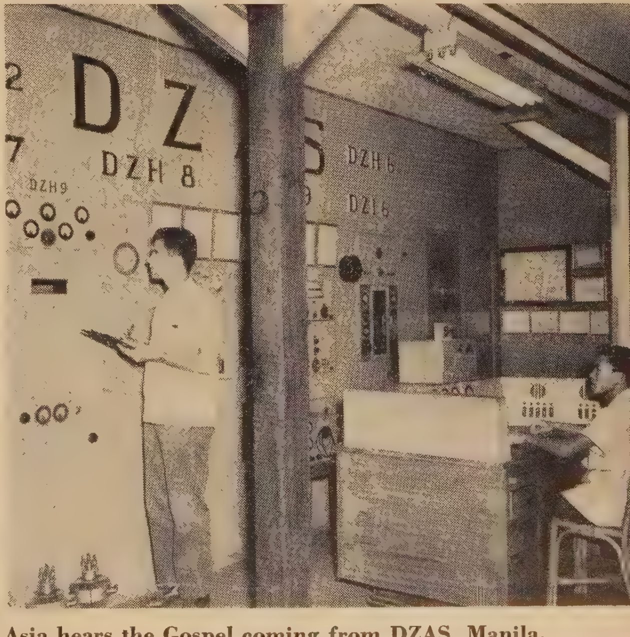
Conservative Baptist missionaries in the Ivory Coast are currently reducing to writing the Senadi language which is spoken by 350,000 people. The Canadian Baptists are working with the Saora tribe in India. The National Holiness Mission is endeavoring to get down in written form the language of the Sirionо Indian. Moravian missionaries are translating Scriptures into the Eskimo language.

A newer method of communication, tape recorders are still being used experimentally by many boards. The Canadian Baptist Foreign Mission Board,

(Continued on page 50)

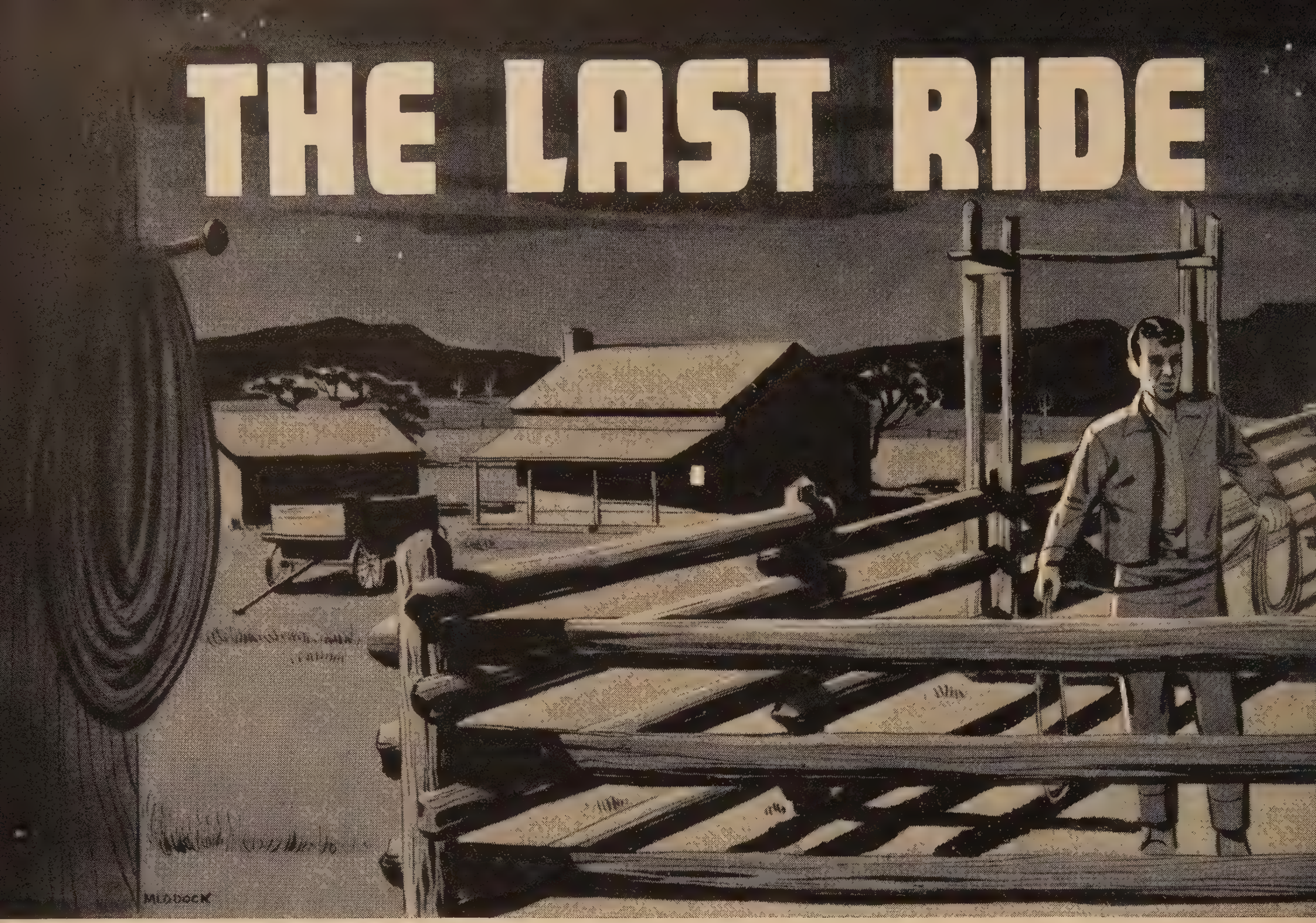


A Wycliffe translator learns a new language and teaches God's message.



Asia hears the Gospel coming from DZAS, Manila.

THE LAST RIDE



Mocked by a treacherous bronco and a scoffing brother, Don planned to serve Christ. There was no way to "save face" without risking his life.

by Bernard Palmer

THE blazing September sun had dropped behind the Arizona hills, but its brilliance still lingered like an iridescent ruby in the western sky.

Don Hollis, a dark-haired, slightly-built lad of 22, picked up his cane and limped painfully to the kitchen door. The other horses had been turned out to pasture as soon as the trucks pulled in with them, but Big Red still stood in the corral alone.

Big Red. Mike had left the ugly outlaw in the corral purposely to mock him. Don felt the color drain from his face and the icy fingers of memory squeeze his stomach into a hard little knot.

There had been a time when he had laughed at the worst of Mike's bucking string and had ridden with such skill and daring that he had won top honors in half a dozen big rodeos across the country. But that had been before Big Red had thrown him; before he had given his life to the Lord and planned on going into His service. He looked down wryly at his cane.

Julie came up quietly and slipped under his free arm. A strange girl, Julie. Out on the rodeo circuit he used to lie awake nights remembering the soft caress of her hands as she chanced to touch his arm and the open innocence of her smile. And that was before he had ever dared to speak to her of love. Now a diamond solitaire, that cost the winnings of his last two big shows, bound them together. He still could scarcely believe it possible.

"It's good to have Mike and the boys back, isn't it?" she asked softly.

Mike had been like a father to her since he and her sister, Leitha, had been married. He had been more a father than older brother to Don, too. He had taught him to saddle his first horse, to ride his first calf and had stood proudly by when he forked his first bronco and rode it out.

"Yes," he echoed half-heartedly. "It's good to have them back."

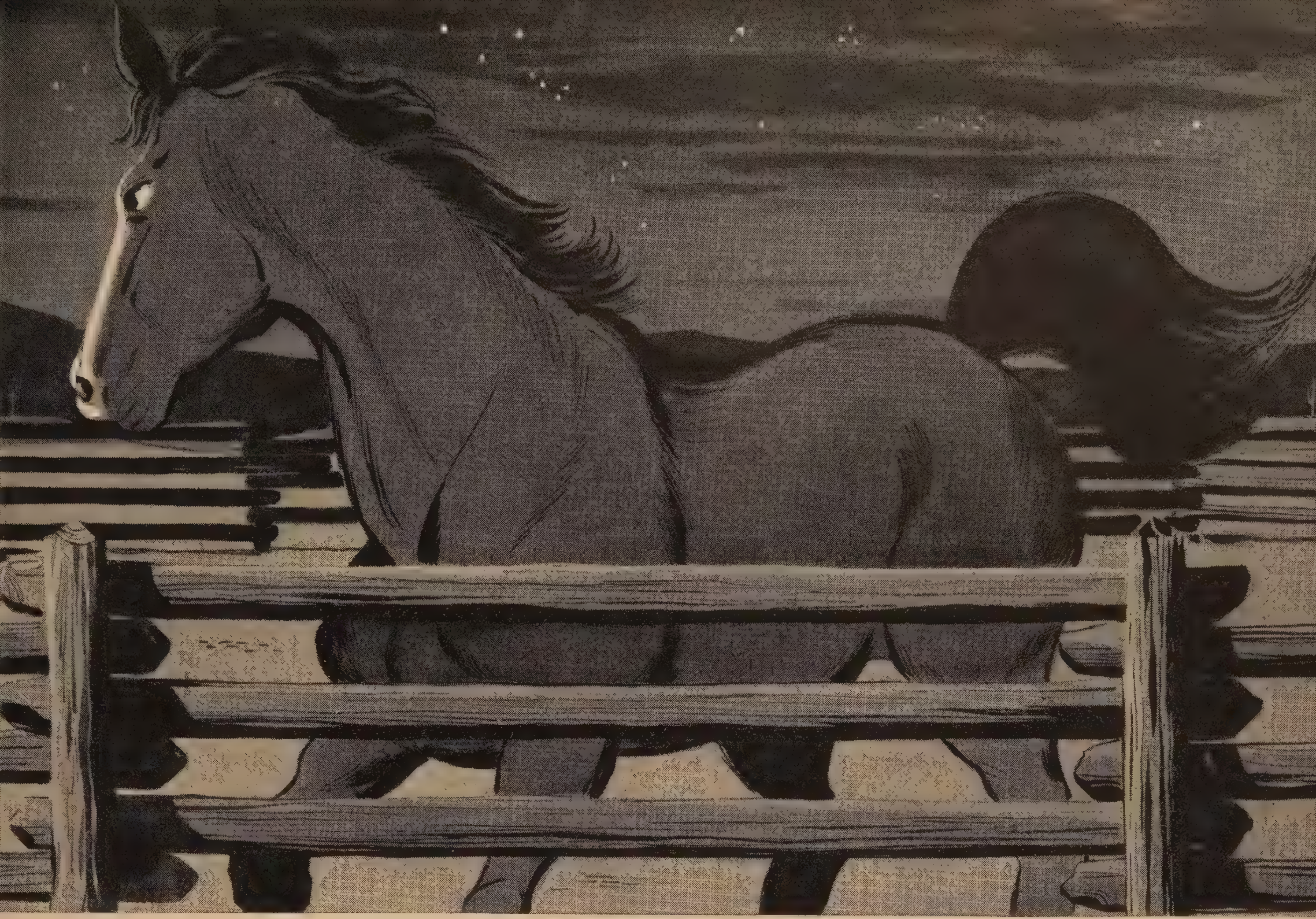
Julie was looking at Big Red, too. Don felt her shoulder stiffen. He knew what she must be thinking, what Mike would be telling her.

If only he could talk to Mike. If only he could tell him about the Lord. If only Don could explain how he *had* to go away and prepare himself for the ministry so that he could come back and bring the Gospel to his friends and neighbors.

It was more than just the fear of Big Red that gnawed at him. It was more than dread that the outlaw would hurt him again.

For a moment he stared out across the prairie. Maybe he should get on the outlaw. Maybe he should stride out before Mike and all the hands and ride Big Red again. That way he could win Mike's respect and could have an opportunity to reach him for the Lord.

But with his knee as it was he had less chance than ever of riding the raw-boned bronc to a finish. What if



Big Red was alone in the corral.
In the bright moonlight Don could
see the horse's small hate-filled eyes.

he got that bad knee smashed again? What if Big Red threw him and whirled on him with those slashing hoofs? Another injury and school would be out of the question. Serving the Lord would be only a dream. Would the Lord point to his pride accusingly and hold *him* responsible? Questions hammered unceasingly at the door of his mind – nagging, bitter questions without an answer. And even now as he watched the vicious horse, the old fear came back.

He had joked a little with the handlers at Pendleton the year before as they buckled the halter on Big Red and tightened the cinches. But that was only to drown out the frantic pounding of his heart.

And why not? Big Red hadn't been ridden the ten second limit for a season and a half. And across the country he had left a trail of broken arms and legs, of shattered collarbones and crushed ribs. In Dallas he had killed a man.

Don could still feel the breath-taking tenseness as he dropped over the bronco and settled into the saddle; the savage, blinding, spine-jarring lunges as the big horse went into action. He could feel his control of the bronco falter as they exploded out of the chute, and loosen with every wild plunge. He could feel the quick spasm of fear that surged through him, and the helpless sensation of falling as he lost the saddle and went crumpling to the ground.

He looked out into the corral again where Big Red was standing so placidly and shuddered.

"Have you talked with Mike yet?" Julie asked at last.

He shook his head.

It was going to be hard to talk with Mike who understood only the elemental things of a rugged, uncomplicated life. Mike understood cattle and horses and men who were either brave or cowardly. He wouldn't know what Don meant about serving Christ.

Mike wouldn't understand the frantic burning in Don's heart for the souls of those about him; nor the fear that something, somehow, might happen to keep him from serving Christ. He would call Don a liar to his face.

"It was a tough go, kid," his older brother had blustered proudly that first day after Don got home from the hospital in Phoenix. "Reminds me of the time I got busted up in Cheyenne. Didn't ride again for a year and a half. But if any of the boys would have helped me aboard I'd have kept right on riding broncs until I finished the season."

Coming from him, Don knew that wasn't a boast. Mike Hollis was that kind of man. That was what he expected of everyone.

"Yes sir," the older brother had gone on. "It'll be another season before you get to take a crack at Big Red again. But you'll ride him the next time. The horse never lived that could throw a Hollis twice."

Don had gulped hard and gritted his teeth. "I guess I'd just as well tell you now, Mike," he had said, "I won't be trying to ride Big Red."

Blank amazement had come over Mike's big, honest face. "You don't mean that, Don," he said hastily.

ILLUSTRATED BY RICHARD MLODOCK

"But I do," Don answered. "I'm through."

Mike Hollis stared at him. "Now what in tarnation has gotten into you?" he demanded.

Don hadn't answered him right away. But at the hospital in Pendleton, where they had taken him first, there had been a nurse. She was a Christian and after he got better she read to him from the Bible and talked with him until he wanted, more than anything else, to take the Lord as his Savior.

After they moved him to Phoenix she wrote to him and sent him a Testament. That did it. He accepted Christ that very afternoon and everything had been different since. He wrote to Julie the following morning and told her what had happened. Her quick interest warmed his heart.

Now he had tried to explain to Mike who was glaring at him in stony disbelief.

"You – you can't mean it, Don," he said.

"But I do," Don answered evenly. "I'm going into the ministry."

Mike shook his head. "I never thought," he said bitterly, "that I'd ever see the day when a Hollis would turn tail and run."

That ended the matter as far as his older brother was concerned. He never mentioned it again. But what he thought was apparent in his eyes and in the cool, distant way he spoke to Don.

For several months Don hobbled about on crutches and then he and Leitha and Julie went to Phoenix to have the cast removed and to learn that his knee would never be the same again.

Perhaps, he thought, *that will soften Mike.* But his older brother was as cold and impersonal as ever.

"If you're planning on going to school, Don," he said at the breakfast table one morning, "you'd better figure out where you're going to get the money. It isn't coming from the estate as long as I'm administrator."

Still, that very afternoon a cowhand had snorted derisively about Don, and Mike exploded.

"What did you say?" he had demanded, jumping off his horse and advancing towards the fellow.

The tall, bronzed rider smiled down at Mike. "I said that cowardly brother of yours had just as well be a preacher. He ain't any good for anything else."

He didn't finish what he was saying. Mike drove a vicious right to his mouth, sending him sprawling.

The color drained from Don's face when he heard of it, and the ball of ice that had lain so often in his stomach the past months was there again.

"It makes me wonder," he said to Julie that night as they sat on the porch together, "whether they are right or not. Maybe I am afraid to ride a bronc again."

"I understand, Don," Julie said, leaning back against his arm. "And I know the Lord understands. You're crippled now. How could you serve God if Big Red smashed up your other knee – or worse?"

"But there's Mike," he went on softly. "I'm a coward in his book. I could never win him to the Lord the way things are. If I don't ride Big Red or try to, I'll *never* be able to do anything with him."

"I know."

He looked down at her quickly. Did she have the same doubt in her mind about him? Was she wondering as Mike was wondering?

"I don't know what to do," he managed.

"Everything will work out," she answered.

But everything didn't work out. He waited all winter and spring, but there was no sign of any change in Mike's attitude.

And when the time came for Mike to take the rodeo stock out on the circuit, he put steady, reliable old El-

(Continued on page 75)

Making Truth Available

by Bernestyne Cozadd

FOLLOW a typical man of your community through one day. How many times is he faced with gospel literature? How many times is the message of salvation through Jesus Christ made available to him?

Probably you'd be shocked when you found out. Probably you'd find that evangelical Christians, like yourself, have scores of opportunities that they never take advantage of.

You would find Jehovah's Witness zealots, chanting "Watchtower, Watchtower," on the street corner. They would also offer other literature if you showed any interest.

In the racks at the train station, bus depot and several business establishments in town, you would find the *Christian Science Monitor.* With its fine journalistic standards, it also presents the Christian Science church.

Probably near the rack you would find a few attractive Roman Catholic tracts. On the newsstands are Roman Catholic publications such as *Catholic Digest.* Even in secular magazines the Roman church promotes its tenets through subtle advertising.

Advertising in magazines and newspapers is also extensively done by the Rosicrucian society and several smaller cults. But seldom will you ever find the true and simple message of salvation proclaimed.

"The over-all picture is deplorable," states a youth worker from the South. "Gospel literature is seldom found in public places."

"Christians are asleep when it comes to dispensing gospel literature," declares a businessman in the North. "We are going to answer before God for our neglected responsibility."

But what can you do about this deplorable situation?

Often tract displays are maintained in depots by churches or organizations such as the Christian Business Men's Committee. Does your community have such displays? If not, something should be done about it.

In Indianapolis, the Council of Church Women provides public places with religious literature. A carpenter was engaged to build attractive tract racks for depots. Their favorite project is the placing of religious periodicals in hospital waiting rooms, where they become ragged from use. The Church Women are very enthusiastic about this ministry, stating that they have found it to be a "must" in their service.

A southern Christian supervises tract racks in gas stations. It amazes him how quickly the racks are emptied. He distributes tracts house-to-house also, sometimes blanketing entire communities.

In another town a shut-in found her service limited. She discovered that the local newspaper with its death notices and tragic stories offered her an endless supply of names and addresses of those in trouble. Selecting appropriate tracts, she encloses them with an attractive card on which she may add a message.

Another woman, too timid for public service, carries on a large correspondence, enclosing tracts with every letter. She sends Christian magazines to young converts and others whom she feels she can help.

Magazine stands become an avenue of ministry, as experienced by the druggist who, disgusted with trashy literature, places Christian magazines on his newsstand.

In another town, a man underwrites CHRISTIAN LIFE on the newsstand. Such underwriting of Christian magazines may be acceptable to your dealer.

Other Christians are discovering a ministry in public libraries and prisons where paid subscriptions are acceptable.

These are only some of the ways in which Christians are "sowing" the printed word. Living in a day when the sects are overworking their literature, it is high time to get busy so that the typical men of your community will have a chance to read the truth.

Unable to find a willing listener, Missionary Brian Curtis plodded slowly down the street of the little Honduras town.

Don Juan's Welcome

by Anna Atwood

In a true adventure of modern missions, God opens an impenetrable Honduras village to the gospel story.

BRIAN Curtis stretched out in his G.I. hammock with his Bible in his hand. The hammock was hung between two pine trees at the entrance of San Francisco, a small fanatical town in Honduras, Central America.

He rubbed his chin ruefully as he remembered the happenings of the morning. He had gone into the village, stopping at every house to give out tracts and a gospel of John. In a few houses they were furtively accepted but most people would not receive them. No one had invited him in.

One woman in a large house tore up the gospel tract and threw it at him hissing, "*Protestante,* I will have none of your falsehood in my house," and slammed the door so hard that a saint's statue bounced off the wall and broke into smithereens.

Brian had felt like "shaking the dust off his feet" but being a man of a determined nature had retired to the edge of town and slung his hammock to the nearest trees, to plan his next move.

To his surprise, Brian realized that here was a time when there was nothing he could do about his situation. After all, he couldn't go to the nearest house and stick his foot in the door while he presented the Gospel to an inimical housewife.

Suddenly the verse flashed through his mind, "Ye have not because ye ask not." Ashamed, he bowed his head and prayed, "Father, forgive me. I didn't pray much about this trip. Somehow, open this village to the Gospel and bring some soul from darkness to light."

Before he could say "Amen," a hearty voice boomed at him from the path.

"*Ola,* stranger, What are you doing out here in a hammock? Don't you like it in our village?"

Brian glanced up at the ruddy faced, roly poly man on a mule.

"*Buenos tardes,* amigo. I am out here because I couldn't find lodging in the village."

"What? That can never be while Juan Rodriquez has a house to invite strangers. Come now, you must come to my house to sleep tonight. Here, let me help you with these ropes."

"Thanks so much," grinned Brian. "But perhaps if I tell you why I came you won't want to receive me either."

Christian Life **Project 3**

Promote missionary vision and action.

"Nonsense. It doesn't matter what you came for as long as you don't want to kill anybody," he chuckled through his teeth as he bit on the knot to loosen the rope from the tree.

Brian gathered up his things and flung them into a rubber bag. Soon they started off together, the roly poly man on his mule and Brian by his side on his own mule, feeling quite cheerful at the new turn of events. The missionary wondered which home in the village belonged to Rodriquez and what reception he had previously been granted there.

Brian felt his toes twitch when he noticed that the mule turned in toward the big house. "*I wonder if this is the place where I nearly got my toes pinched?*" he thought.

It was the same house for he saw the same irate woman burying the pieces of the saint in a hole in the back yard.

Don Juan shouted at his wife, "Maria, fix some coffee for this stranger and prepare a bed for him, for he will stay with us tonight."

The woman flushed angrily as she recognized Brian. She retorted some-

(Continued on page 78)

Campfires, cabin devotions, simple testimonies and lots of activity combine to produce the

Kids' Camp Pay-off

"AT CAMP I learned more about God and the Bible than all my years in Sunday school and church have taught me," a nine-year-old girl testified.

"I think it was the day by day contact with the camp leaders, their friendly counsel and the impact of their lives that won me to Christ," states an outstanding high school athlete from Colorado.

A peppy youngster named Billy rejoiced, "You know what? I've never felt so good in my whole life because tonight, here in camp for the first time, I testified for Christ."

These testimonies aren't unusual. Every Bible camp across the country can echo these comments. And every person who has been a camp counselor can add a few more.

As soon as school closes in the spring, Bible camps begin to come alive. National organizations, such as Christian Service Brigade, Pioneer Girls, Young Life, Inter-Varsity, Rural Bible Crusade, Bible Memory Association and others, have a full camp program. From

their years of experience they know that there is nothing like a camp to get results.

Now, almost every denomination has a separate children's and youth camp. Many churches find it spiritually profitable to hold summer Bible camps for their community's children. And, of course, there are the host of interdenominational camp grounds which feature special camp weeks.

But the proof of Bible camps is not from camp directors, nor from enthusiastic counselors, but rather from the youthful attenders themselves. What happens to them when they break the home ties for a week or two? How is their conduct in camp? More revealing, what happens when they return home after camp is over? How long do the results last?

At one of the ten Camps Cherith which Pioneer Girls conducts, a 13-year-old girl named Terry became a Christian. The story behind that conversion was thrilling. Living in a shabby hotel with her mother, Terry had already been exposed to sordid living.

Through a local Pioneer Girls leader, Terry became actively interested in Pioneer Girls. When the time came for summer camp, a Christian family offered to pay Terry's way. And one night around the campfire, Terry stood and said, "I'm glad I took the Lord as my Savior this week."

Was it real? Well, Terry later enrolled in a Christian school, then married a pre-ministerial student and now eyes full-time service for the Lord.

Of course, youngsters who have dug into sin as Terry had are the exception in Bible camp. More of them are like Jimmy of Shreveport, La., who attended the Bible Memory Association camp. Association Superintendent N. A. Woychuck tells the story, "Jimmy was an excellent chap. He memorized 250 Bible verses each year and attended camp for five straight years. He had given testimonies often and had even prayed, but somehow he seemed to lack spiritual enthusiasm."

Then one night during his fifth season of camp, Jimmy came forward when the invitation was given. The workers, assuming Jimmy was a Christian, asked him why he came and the boy replied that he had never been saved. Everyone had always assumed that he had been a Christian, but actually he did not know what salvation meant. That night he received Christ.

As a result of Jimmy's testimony the next evening, several others in similar religious straits gave their hearts to Jesus. Today Jimmy is preparing for the ministry.

The freshness, vitality and effectiveness of such camp testimonies cannot be equaled. Around the campfire or on the beach at twilight the simple words of children speak volumes. One camp director said, "Our fagot service about the campfire remains in the hearts of campers and counselors an unforgettable experience. The Holy Spirit takes over and young lives easily and freely tell of the spiritual blessings and joy they have experienced during camp."

Bill Dillon, who directs Sun-Chi-Win Camp in northern Wisconsin for underprivileged Chicago youngsters, records camp testimonies on tape. A little girl named Cynthia recorded her testimony, "I was saved on the second day of camp and I'm so glad because before I was saved I was awful and if you aren't saved you should be."

The transcribed testimony of Karen comes forcefully, "I'm so happy I took the Lord as my Savior because it feels so nice inside. I'm sure anybody here who hasn't tooken the Lord as her Savior is missing a lot."

Jack Wyrtzen of New York's Word of Life camp points out Larry Doyle. Larry was one of the high school "gang", attended drinking parties and petting sessions and kept up conversation with a repertoire of shady stories. A godly aunt asked him to attend Word of Life camp and Larry says, "I felt obligated to go."

He arrived Sunday night, but in less than an hour decided that Bible camp was no place for him. He made plans to leave early the next morning, but before he could leave, two college athletes persuaded him to stay one more day.

And Monday night Larry cried out to God for forgiveness. Now in Bible college, he is training for missionary service.

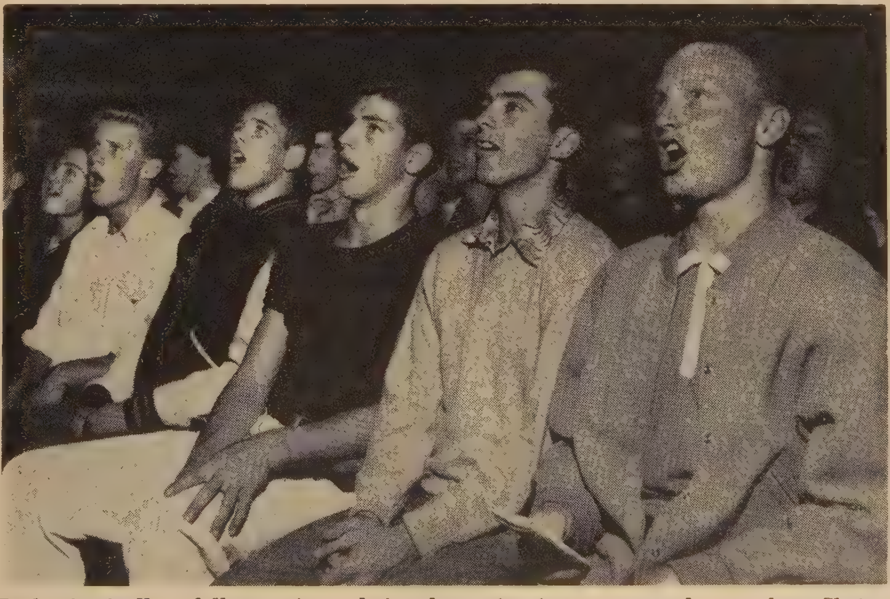
Marilyn Jung, now at Providence Bible Institute, says she went to summer camp at Schroon Lake after hearing an announcement on the radio. She didn't know where it was or who was there, but she went. "It wasn't long," she says, "before I found that the Jesus they spoke of was the Savior I needed to cleanse me from my sin."

Those closest to Bible camps, the camp directors themselves are naturally most enthusiastic. Willis Gale, program director of Honey Rock Camp in Wisconsin, says, "I feel that the influence of trained Christian leaders and counselors in an ideal camp program of wholesome adventure, outdoor living and well-supervised Bible study and cabin devotions provides one of the best educational tools we have for reaching youth."

Eunice Russell, national camp secretary of Pioneer Girls, states, "Our camp ministry is the most permanently and consistently productive phase of our program. Even though in camp we reach perhaps less than one tenth of the number of girls reached during the

(Continued on page 87)

Girls unite to study Bible passages.



Enthusiastically, fellows sing their determination to stand up for Christ.

They're Slicked Up This Summer

The old conference grounds where you pumped your own water and swatted your own mosquitoes are perishing. Today's Bible conferences are looking different.

YOU'D hardly recognize the old camp-grounds today. If you haven't been to a Bible conference for ten years or even five years, you'd have to check the spelling on the signpost before you'd be sure it was the right place.

There have been some changes made. A few Bible conferences still maintain their primitive air, but the majority and certainly the more successful have become completely modernized.

A family trend has invaded the Bible conference grounds. The housing facilities, recreation possibilities and program variety are being geared in a majority of conferences to accommodate the entire family from little Susie to Grandpa.

Not only have facilities been modernized, sanitation improved, dining facilities enlarged and new buildings erected, but the whole program has been changed.

The same calibre of top notch speakers grace the platform with the stirring hours of Bible study, but activities and plans have been added to round out the program.

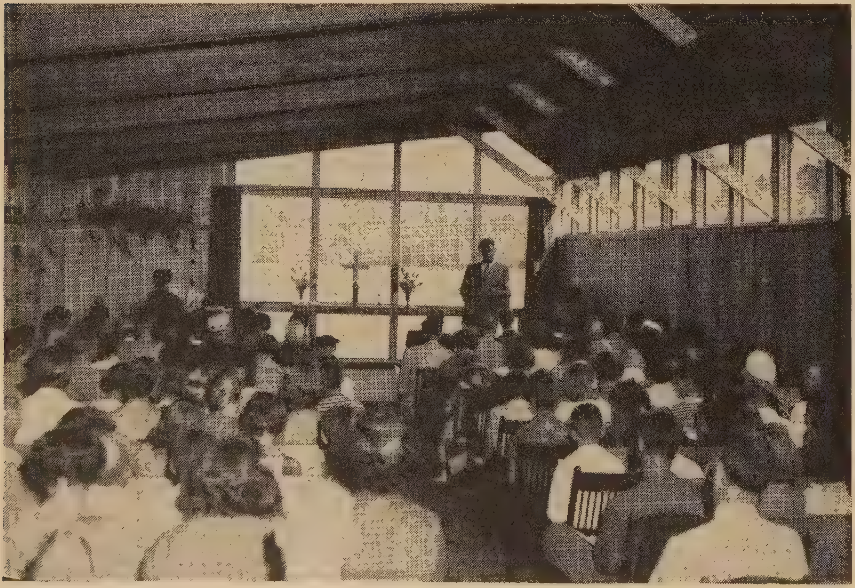
At Maranatha Bible Conference in Michigan, for instance, a children's service is conducted each morning. There is supervised play for tiny tots and an organized program for boys and girls during the adults' morning service.

Keewadin Bible Conference features special children's classes. At Harvey Cedars in New Jersey, an economy plan is offered to families. Director Al Oldham explains that children are charged a dollar a year; that is, a six-year-old is charged six dollars a week and a 12-year-old, $12. During the mornings, children are taken to the beach for Bible memorization, flannelgraph stories and a supervised swimming period. And the entire family is worked into the recreational program of the camp.

Blue Water Conference in Ontario announces special rates to children to promote the family program. Canadian Keswick Conference, also in Ontario, features an organized children's program under competent supervision of children's workers.

A few years ago a family was a strange sight on a conference grounds. No facilities were available to give children, as well as the parents, a vacation and mother and father were unwilling to put up with unhappy children for a week or two. So they all stayed home.

Today children want to go as much as their folks, because at least a part of the program in many spots is de-



Modern assembly halls aid worship and concentration in the Bible study hours.

New handcraft rooms keep hobbyists busy.

TABERNACLE

New facilities like this auditorium are sprouting up today on scores of Bible conference grounds across the country.

signed especially for the children.

Bible conferences have been adding recreational facilities, too, to make the vacation a time of physical relaxation as well as spiritual refreshment. In a CHRISTIAN LIFE survey, conference directors indicated that almost every camp has swimming facilities; with shuffleboard, baseball, tennis, volleyball and badminton also available in most camps.

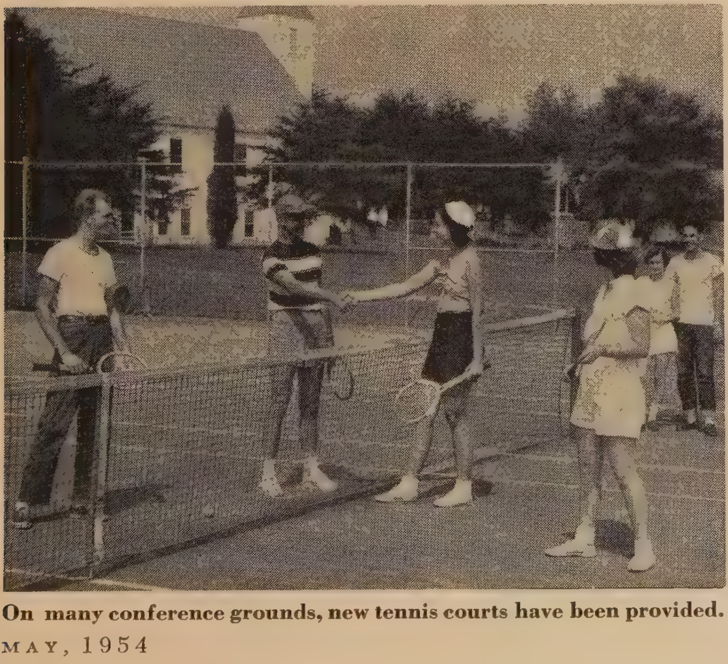
The survey revealed that at least 26 sports were available in the nation's conferences. But if you want to play quoits, you'll have to visit Glen Rocks Conference in Ontario; and if you want to play tether ball you'll have to go to Camp Cedar Crest in California.

Highland Lake Bible Conference of New York was one which added many recreational supplies recently. Harvey Cedars finished a new miniature golf course. Florida's Winter Bible Conference Grounds built a new 30 x 60 foot pool and the LeTourneau Christian Camp of New York has a handcraft classroom with a full-time instructor.

Besides the recreation, another very necessary part of conference life is eating. At Pennsylvania's Montrose Bible conference, the main dining hall is decked with fresh flowers and linen cloths on each table and patrons are served by uniformed waiters. In the Tea Room each evening atmosphere is added with candles and soft music. In California's Forest Home, two modern conference dining rooms, a coffee shop and a public dining room provide for vacationers.

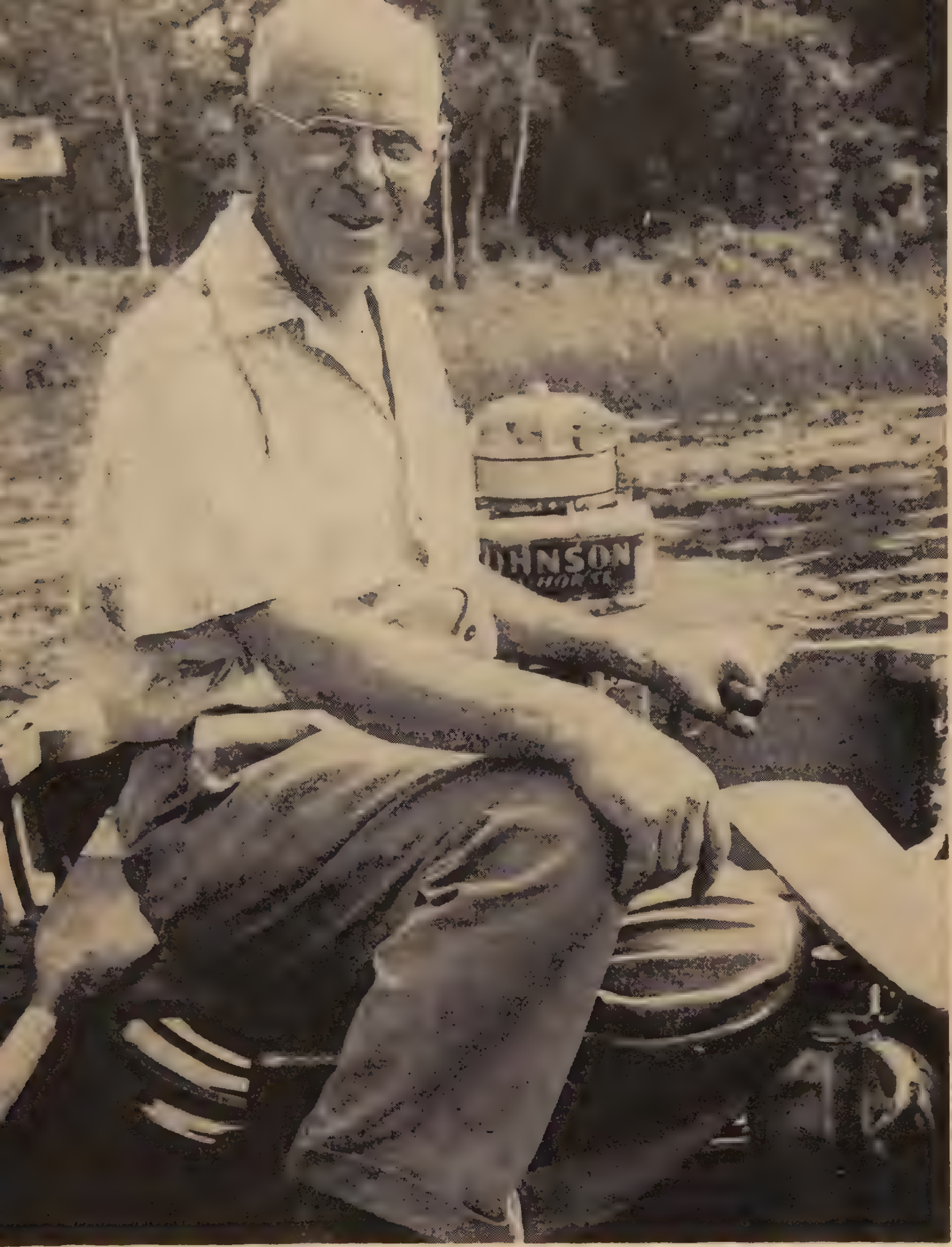
As for new buildings, conferences have entered the construction business in a big way. At Ontario Bible Conference in New York, a young people's

(Continued on page 72)



On many conference grounds, new tennis courts have been provided.

Conference programs allow more time for swimming.



Even Resort-owner Hall Swinborne takes time out to enjoy the restful lake.

Many of Swinborne's guests habitually start the day with family devotions.

Tucked away in Paul Bunyan-land is a resort of Christian peace.

SAINTS'

"YOU'D never expect to find a Christian fishing resort up here, would you?" I said to my wife as we drove north of Bemidji, Minn., in the heart of Paul Bunyan-land, past the taverns and package stores that so often are considered an indispensible part of vacationing.

We had seen an ad of the Swinborne Resort and had decided to drive up to Tenstrike, 16 miles north of Bemidji, to see for ourselves this resort which, so far as we knew, was unique among the thousands of resorts and fishing camps among Minnesota's famed 10,000 lakes.

As we approached Tenstrike we saw the Swinborne sign which not only pointed the way to the resort but definitely aligned its operation with Christ.

"Jesus is coming at an hour ye think not," a small hanging board below the regular sign announces.

"We feel that we have a responsibility to the worldly folk who might come here to let them know where we stand," balding Hall Swinborne told us later.

We followed the arrow and found the resort tucked away among the birch and poplar at the end of a long, narrow, winding road.

"Peace, Neighbor," a sign greeted us at a turn in the trail, "The King Reigns Here," and we were at the resort.

Not long ago a carload of fishermen stumbled onto that sign and drove in. "Where's the King?" they demanded of Hall, laughing. "We came in to see the King. Is that you? Are you the King here?"

"Our King is the Lord Jesus," he told them quietly. "He saved us from the results of sin and rules all that we do. He is the One Who reigns here."

They turned soberly and drove back the way they came.

The Swinborne Resort, although of modest appointments and physical comforts, is unique among Minnesota resorts which we have seen.

After 15 years of traffic and the pressure of being sales manager for one of Minneapolis' larger Ford dealers, Hall Swinborne retired in 1945 and he and his wife, Faith, bought the lakeshore on which their resort now stands.

From the very first log they cut to build their own home and office they *by Bernard Palmer*

REST

have had but one desire in mind, to establish a family type resort where Christians could come and bring their children for a time of fun, fishing and spiritual refreshing. For that reason Hall Swinborne built a slide, a teeter and swing, and is now working on a huge merry-go-round which will be complete with horses when it is finished. In addition they have an incomparable sandy, shallow stretch of water for swimming.

And, although Faith and Hall don't advertise it, they have on occasion done baby sitting so some husband and wife could both go fishing.

A gadgeteer of no mean ability, Hall designed and built the Round House, a large Mandan Indian-type hut, with screen all around. It provides a place for hamburger fries, fellowship and the ever-going game of skittle, which Hall, true to his Norwegian ancestry calls "the devil and the tailors," after its old country name. Now and then the folks gather around the Swinborne piano in the living room to sing hymns together.

"We didn't want to get a reputation solely as a fishing resort," Hall said as we inspected his six rustic log cabins with their wood burning stoves and electric cooking plates. "We've tried to provide a place where the whole family can find enjoyment and still have it quiet enough for Bible study and meditation."

The fact that families come back year after year shows that they are succeeding.

"We've stayed in fancier resorts," one of the guests told us, "but we've never found the fellowship and cordiality that we've found here. And that playground for the youngsters is wonderful."

Although nine out of ten families that stay at the resort for any length of time are Christian, there have been those of the world who have enjoyed it well enough to come back year after year.

"I seldom try to talk with anyone about his soul on his first visit," Hall said. "After all this is a commercial enterprise. But after I get well acquainted with them and they have proved that they like us and the resort by coming back a second time, we have talked with them about eternal things."

(Continued on page 57)

The Swinbornes invite guests to frequent hamburger fries in the "round house."

SWINBORNE
RESORT
GULL LAKE
TURN LEFT NEXT STREET
VACANCY
JESUS IS COMING
AT AN HOUR YE THINK NOT

Swinborne wastes no chances to witness.

Tots find thrills in teetering.

Author's wife, left, joins friends in the "round house" to play a game of skittle.

MARTIN LUTHER

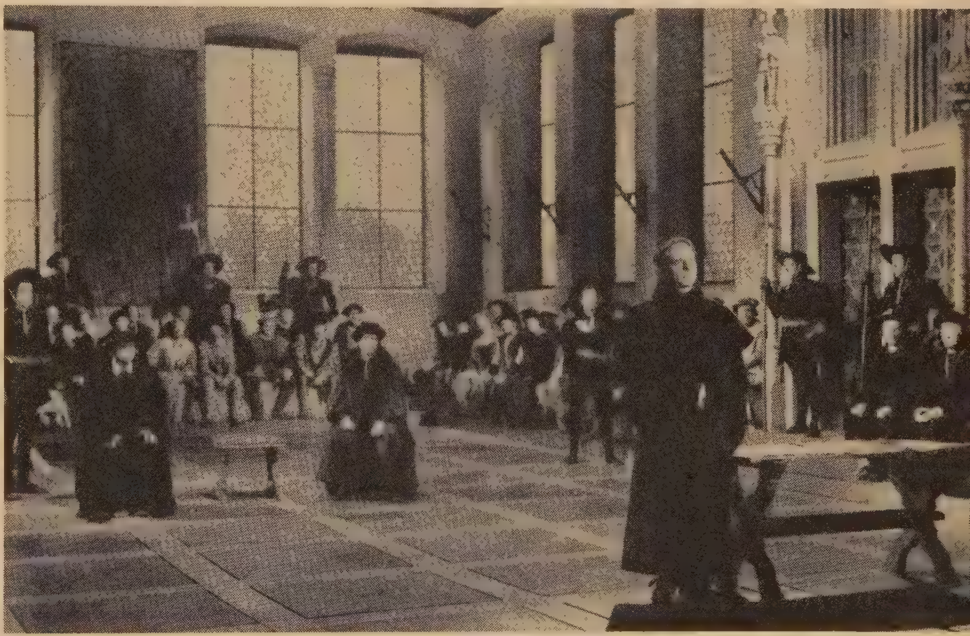
Church members and non-church members alike line up outside theatres to view *Martin Luther*, an unexpected box office hit.

Martin Luther

Now showing in public theatres, the Lutheran film has stirred new talk on separation.

A 16th century German town is reproduced by scenic designers in this miniature set for the filming of *Martin Luther*.

The film portrays Luther nailing his 95 theses on the Wittenberg church door.



Before the diet at Worms, Luther refuses to retract his historic writings.

MARTIN Luther has always stirred up a storm. Back in 1517, he nailed 95 theses to a church door and provoked Roman Catholic ire. This year, the film biography of Martin Luther, produced by the Lutheran Church Productions, Inc., has provoked another tempest.

The tempest isn't limited to diametric opposites of Luther. Of course, the Roman Catholic press has censured it with severity. And the banning of the film by the Quebec Board of Cinema Censors for religious reasons has given it pseudo-notoriety.

But the release of the film shook evangelical circles as well. The objection resulted, not from the film, but rather from the issue which resulted from the fact that the only place it could be seen was in a motion picture theater.

CHRISTIAN LIFE's poll of evangelical leaders revealed that while none objected to Luther's premise, "justification by faith," and only a few objected to the film itself, 40 per cent objected to the place of its showing.

The problem raised concerns the Christian's separation from worldly amusements, one of the tenets nearest the heart of conservatives. Since the opening of the movie theaters and the popularization of Hollywood, the movie house has been off-limits to significant groups of evangelicalism.

Hollywood's exploitation of sin and sex caused the boycott. According to the most ardent separatists, finding the one good film among the hundreds of evil films was not worth the time nor the expense. And the unsaved neighbor, watching a Christian visit the cinema, might be led astray by the errant testimony.

Then came *Martin Luther*. According to Henry Endress, executive secretary of the Lutheran Church Productions, the documentary film was slated originally for church and private showings. The producer, Louis de Rochemont Associates of New York City, was a famed creator of documentary films and seldom stepped into the Hollywood picture. The actors were also alien to the Hollywood orbit.

Opinion Poll

Evangelical pastors, evangelists, educators and administrators gave their forthright opinions of the film, *Martin Luther*, in response to a *Christian Life* survey. The following summary tabulates their opinions.

Christians should see it now	**7**
Christians should see it when it is released to churches or neutral auditoriums; they should not patronize the theater to see it	**6**
Christians should not see it anywhere	**2**
No Comment	**8**

But before actual production of the film began, it was decided to release it to the public theaters. "We wanted to get the facts before the people," Endress told CHRISTIAN LIFE. "And we wanted to reach as many people with the truth as we possibly could. In churches, we would reach a few, but the masses who really needed the film most could be reached only through the public theater. 'Ye shall know the truth and the truth shall make you free.' We wanted to give the truth to the people who needed it."

When the film was released late in 1953, the producers were delightfully surprised with the amazing response. Even Roman Catholic strongholds packed out theaters to view the film. In Chicago, *Martin Luther* ran 14 weeks, in Detroit, 14, and in New York City, 16. All told, more than 1,300 cities of the United States and Canada had viewed the film by mid-March. And Hanover, Germany, jammed the auditorium in the film's European debut March 4.

Best of all, according to Endress, letters telling of personal conversions after viewing the film are being received steadily in the Lutheran Church Productions' New York office.

For the conservative Christian who shuns the public films, Endress says, "Jesus Christ took the Gospel to the publicans and sinners. Aren't we supposed to do the same thing?" Then he added, "If the movie theater is so bad, it's about time that Christians did something about it."

On the CHRISTIAN LIFE scorecard on *Martin Luther*, a few evangelicals were undecided. An evangelist stated, "I have been exploring the whole field of films for some time and have not yet formulated my final conclusions." A Bible teacher said, "This is a vast subject and I have not as yet come to any personal conclusion regarding it."

Dr. Howard Ferrin, president of the Providence-Barrington Bible College, acknowledged the problem bravely, "It has brought to focus some perplexing questions which serious-minded evangelical Christians have been asking for some time."

Ferrin's advice to evangelicals in the controversy of movies was to move slowly. He suggested "a conference of evangelicals to consider the coordination of the Christian film production of the entire country, with a frank discussion of the problems which have grown out of our present program and the laying down of strategic policies and procedures for the days to come."

A number of conservative leaders held firm on their denunciation of the movie. Dr. Kenneth Kinney, president of the American Council of Christian Churches, stated, "Since it is being shown in local theaters, it is in my judgment off bounds for Christians." Dr. C. Raymond Ludwigson, president of Trinity Seminary and Bible College, said, "I do not believe that Christians should patronize the modern theater. No film should take the place of the glorious exposition of the Word of God." Evangelist John R. Rice, editor of The Sword of the Lord, said, "Christians ought not to eat out of garbage pails, no matter how carefully they select the crusts of bread. For a Christian to so use his influence and his money is a sin that will hurt his influence with some and influence others wrongly."

Many other evangelical leaders expressed their appreciation for the film, but declared it out of bounds as long as it continued to be shown in public theaters. Dr. S. H. Sutherland, president of the Bible Institute of Los Angeles, wrote, "I do believe that the film is rendering a great service and is doing much good. I debated for quite some time as to whether or not I should see it and finally decided to maintain the decision I made about 25 years ago – not to attend the moving picture theater. Therefore, I am postponing the privilege of seeing the picture until the Lutheran contract with the commercial producers has been filled."

According to latest information, however, it will probably be from three to five years before *Martin Luther* will be released for church viewing.

Clyde W. Taylor, Washington secretary of affairs for the National Association of Evangelicals, suggested that "an effort should be made to show it in auditoriums for the benefit of the evangelical public that object to attending showings in movie theaters."

Stephen Paine, president of Houghton College, rejoiced "that a film has been produced which places the spotlight upon the great basic Protestant principles of justification by faith, freedom of conscience and the authority of the Bible." He was a bit apprehensive about "softening up" the tendency of Christian people to boycott the motion picture industry, and affirmed that the "Christian should be governed by principle and not by opportunism."

A similar view was taken by Dr. Walter Wilson of the Central Bible Church of Kansas City, Mo. "From the standpoint of the world and the people of the world, I believe that the Luther film is a very excellent eye opener." But he was quick to add, "I teach the people of this church never to go into a theater to see any kind of a picture or performance. Christians should not seek blessing and pleasure out of Satan's garbage-can."

A significant number of evangelicals expressed unequivocal praise for the film. Jim Rayburn of Young Life Campaign, for instance, said, "I came away from viewing the film *Martin Luther* with feelings of awe, reverence and deep gratitude to God. When the camera moved in on the earnest face of Martin Luther, his voice booming forth the precious truths of the Gospel —how that nothing in the world can save but faith in our Lord Jesus Christ —tears of joy came to my eyes. I feel confident because God's Word is going forth that the Holy Spirit will make it a blessing to untold numbers who view the film."

Rev. Robert Boyd Munger of the First Presbyterian Church, Berkeley, Calif., was enthusiastic about it and recommended it to his congregation. W. A. Criswell of Dallas' First Baptist Church replied, "It is one of the greatest films I have ever seen in my life and, at this time, one of the most needed." Dr. Paul S. James of the Baptist Tabernacle in Atlanta said, "I am grateful that the American public is having a chance to come to an understanding of the evangelical position."

More outspoken was the reply of Dr. Harold John Ockenga of Boston's Park Street Church. "I attended the showing of *Martin Luther* in Boston. Having read many books on Luther and having visited every historic spot connected with the life of Luther in Germany in person, I believe that the movie is as near being historically accurate as is possible to present in our modern day. It was the first picture shown in a secular theater which we have ever advertised in Park Street Church. We are not conscious of it creating any problem for us."

Donald Grey Barnhouse stated, "It is beyond question the greatest religious motion picture ever made. I would rather take an unsaved man to see it than to many evangelistic services. He would undoubtedly get the undiluted Gospel in a way that could not but make a vivid impression on him."

Stacey Woods, general secretary of the Inter-Varsity Christian Fellowship, suggested that the Christian's standards of separation be re-evaluated. "Consistency demands that the problem of the Christian and entertainment be viewed as a whole and that there

(Continued on page 74)

In film, *Martin Luther*, Archbishop of Mainz displays ex-communication threat.

key to prosperity

Surrounded by talk of depression and gloom, you look for courage to face each day. In this article you will find the vital clue for everlasting contentment.

by Herbert Lockyer

BANDIED about by farmers and office workers, Californians and Pennsylvanians, Democrats and Republicans are arguments concerning a new depression.

To every American, it is important to think of the economic status of our country. Many people still remember the dread depression of two decades ago with fear.

But what does all this mean to the Christian? Should he shiver with fear at the thought of a new "crash?"

Recently, a senator, out of harmony with the present administration, predicted a full-scale depression in his state within a year, if flexible price supports on farm commodities are adopted. To this senator, Ezra Benson, Secretary of Agriculture, proposes only dismal promises to farmers.

In political and financial circles, recession and depression talk is common. President Eisenhower recently rebuked "peddlers of gloom and doom." With his finger on the national pulse, he feels that gloom and doom are psychological poisons and that their influence are contagious.

But what does this mean to Christians? Depressions come and go. When challenged with faith and courage, they can be conquered. And those Christians who set their faces steadfastly toward the storm and trust continually in the Lord learn how to glory in tribulation.

In his immortal classic, *Pilgrim's Progress,* John Bunyan describes the Giant Despair falling into fits even on sunshiny days. But it does not help our personal, communal or national life to have Giant Despair crying on our shoulder. Instead, as one writer expresses it, "What we need today and always are men and women of faith and courage, not the fume of little hearts."

Many Bible saints were courageous optimists in days of depression. Job, a man of conspicuous affluence, was stripped bare overnight of his beautiful possessions. Yet he stated, "Though he slay me, yet will I trust in him."

Then there is David, who was no thoughtless optimist. True, many of his Psalms begin on a pessimistic note, but they always end in triumph. Israel's illustrious king was accorded more opportunities to be gloomy than the average man of his time. What a checkered career was his! Yet in his sore trials, he experienced the comfort of God; in his deep sin he sought the forgiveness of God; in his disappointments, he rejoiced in the providences of God.

> "I will bless the Lord at all times: his praise shall continually be in my mouth" (Ps. 34:1).

The Prophet Habakkuk was another who knew the secret of tranquility in seasons of trouble. An old writer, commenting upon the following verses, speaks of playing a tune on Habakkuk's fiddle when dark days come.

> "Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments" (Hab. 3:18,19).

Paul was another who had more than his share of adversities and heartaches. Imprisoned, stoned, whipped and hungry, he refused to yield to despair. When shipwrecked, he could cheer his fellow prisoners and passengers with the challenge, "I believe God!" Viewing the bitter experience overtaking him, Paul could say, "Out of them all the Lord delivered me."

At present, America, the paradise of plenty, has no knowledge of what reverses may come her way. The Lord may permit a recurrence of what happened that dread November, 1929, when almost overnight the abundance of multitudes vanished and millionaires became paupers.

Our Administration is doing its utmost to safeguard the nation against a similar catastrophe. But suppose severe hardship does reappear and the predicted recession overtakes this nation. A depression can deprive us only of a few material things. The most important things that a Christian has cannot be stolen.

Christian Life

Project 4

Counteract 20th Century tensions with Christ controlled living.

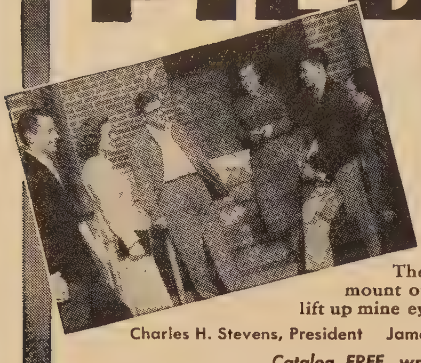
Depression cannot rob us of God. No matter what material possessions we may lose, God remains. When depression hit Bethlehem, Elimelech and Naomi tried to run away from it and migrated to Moab. As Jews, they forgot the promise, "In the day of famine thou shalt be satisfied." They failed to remember that need can never throttle God. He ever abides and can meet our need from on high. In any national disaster, the people who get along best are those who live close to the heart of God. They may be deprived of good things they once enjoyed, but, believing God, they know their bread and water will be sure.

Depression cannot rob us of Christ's abiding companionship. Did He not say, "I will never leave thee nor forsake thee"? Nothing and no one can deprive us of His assured presence. He is ever near no matter what times may overtake us. In fact, his nearness is more real and precious in the dark hours of life. Storms may surround us, but Christ is master of the turbulent waves and no angry sea can swallow the ship He rests in. William Kelly reminds us, "No trial can touch a person who has Christ for his All. He may have lost this or lost that, but if he has Christ, he has that which he cannot lose."

Depression cannot rob us of the precious Bible. Our greatest treasures are not material, but spiritual, and the saint's most valuable treasure is the infallible Word of God. What a source of comfort and strength the divine promises are in days when property, wealth, health or loved ones are taken from us! They become our songs in the night. They teach us how to trust in God at *all* times.

A destitute woman, dying in an in-

PIEDMONT
Bible College



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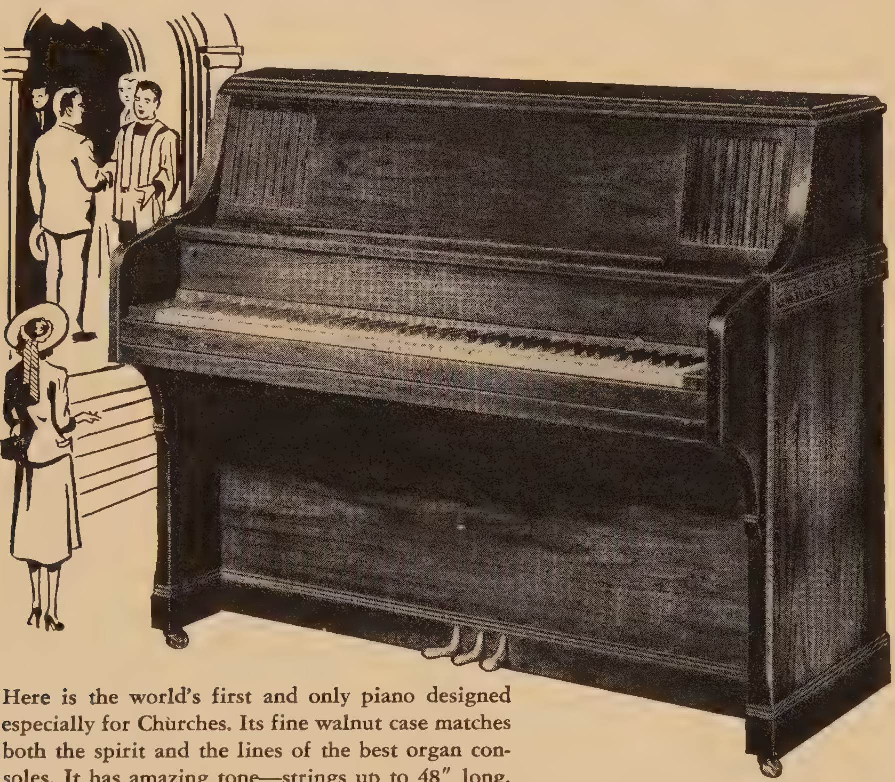

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stitution for the poor, was heard to whisper, "Praise the Lord!"

"How," asked the kind nurse attending her, "can you praise God while you are dying in such poverty?"

"Oh, nurse," she replied, "It's wonderful to go from this poverty to a mansion in the skies." Impoverishment can never rob us of Heaven.

Depression cannot rob us of service for the Master. If a recession should come, greater outlets of ministry would be ours. Although we may experience loss as do others, yet by our resignation to the will of God, we magnify His grace and thereby impress the unsaved with the reality of the Gospel. We would not suffer as those who have no hope. Loving and unselfish ministry among those caught in a sudden holocaust of loss would help save them from despair and even suicide. Biblical history reveals that God did His greatest work in human hearts in times of national depression.

As, in the goodness of God, we continue basking in the sunshine of prosperity, let us build up our spiritual resources against possible emergencies. Then if misfortune and trials overtake us, they will not come as weights but as wings.

Years ago a young man went West to make a fortune. He invested all he had in a fruit farm. He knew that there would have to be years of waiting before his trees produced a paying crop. Eventually the trees came to the time when they were loaded with bloom. Friends around visited the farm to admire the hundreds of trees, fragrant with beautiful blossoms and to exclaim over the promise of fruit.

That night a frost came and blasted every blossom in the young man's orchard. His pastor called to console him, but the fruit farmer was bitter.

"See how God has treated me," he cynically said.

"My boy," said the aged minister, "God is trying to make a man out of you, and you are quarreling with the process."

Too many of us quarrel with the process. In spite of the fact that we know God has complete control of our lives in all circumstances, we complain. Although we sing it from our hymnals, we do not always completely believe that every trial, as well as every joy, is "traced upon our dial by a God of love."

It is hard to believe that tribulation worketh patience or that God uses hardships as well as pleasant experiences in our lives.

But we have nothing to fear from prosperity or depression. With us at all times is the One Who holds the universe in His hand and yet knows and cares for each one of us. END

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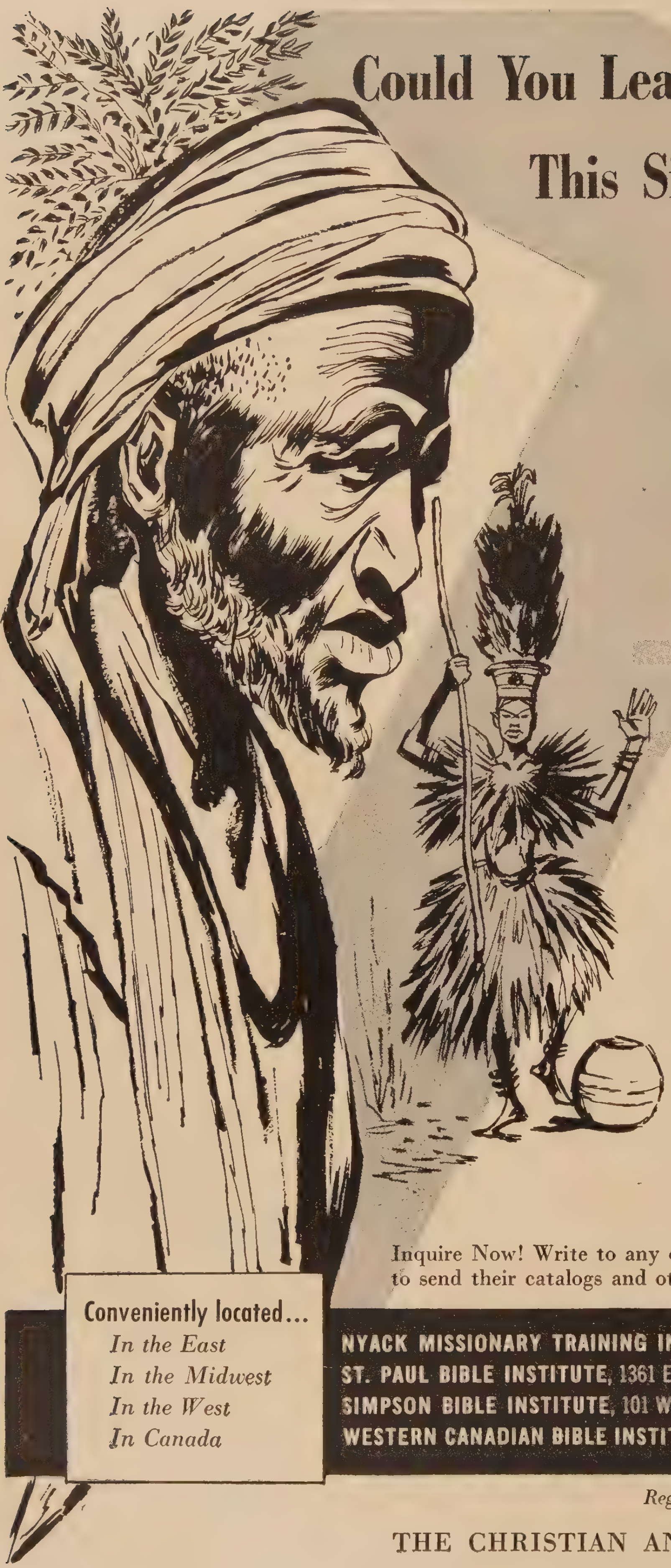

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EDUCATION

School Ban on Tracts Stirs Battle

Plea for Freedom

THE COMMON PLEA Court of Indiana County, Pa., had an uncommon complaint before it last month — uncommon, that is, outside of the Iron Curtain.

The plea was for an injunction to prevent the county school board from enforcing a new rule which prohibits pupils from handing out tracts. The complaint charges that the pupils have been forbidden also to:

1. Read the Bible during study hours after they've completed their lessons.
2. Get together on school property before, after, and in between classes to discuss their faith in Christ.
3. Carry Bibles or other Christian literature in school.

The suit was filed by the Rev. Edward Houser, pastor of the Dilltown Baptist Church, after one student was suspended for distributing tracts, and another was slapped and his gospel tracts confiscated by a teacher.

The suspended student was later reinstated after his pastor appeared before the board and accused it of persecution.

Joining Houser in the fight against these actions by school officials was another minister, the Rev. C. Grey Watson, pastor of the Johnstown Bible Church and member of the board of trustees at King's College.

In a statement to CHRISTIAN LIFE Magazine, Houser said: "They have pushed us too far. They have prohibited, in this land of free speech, about 20 of our finest Christian young people from talking about Christ. When teachers feel that two or more of them are conversing about Christ, they come up and listen and try to separate them. I am not the crusading type of preacher, but I intend to fight this thing in the courts."

Houser said he had asked the school board to rescind its action, "because principals and teachers apparently have gone beyond the board's ruling," but the board had not acted. Houser added, "About ten of the board members have called me separately, however, to let me know they are against such suppression."

The pastor indicated the judge might rule favorably on his petition, "since he said we are obviously not a fringe group or a sect."

An attorney from Philadelphia, Will Thorn, has been engaged to handle the case. Its outcome may have far-reaching effects, since it has been known for some time that many student members of high school Bible clubs have encountered opposition to their carrying Bibles in classes and otherwise engaging in evangelism among fellow-pupils.

WORLD

Billy Buoys Britain

BRITONS, both friendly and unfriendly, are acknowledging now that nothing like Billy Graham has ever before hit their country.

The American evangelist has not only packed out Harringay Arena with crowds of 11,000 or more nightly, but he has also begun to extend his campaign in other British cities.

At the close of his first month, Graham announced that a two-way telephone hookup would carry his messages to crowds assembled in other major British cities. The people at Harringay, in turn, could listen on the hookup as audiences in other cities sang. Nothing like it has ever been tried. And it was estimated that Billy's audiences could be enlarged to 50,000 nightly without trouble.

Almost all political and newspaper opposition has been hushed as Britain took Billy to its heart. Some churchmen are still skeptical, not about Graham's sincerity or methods, but about whether he was reaching the unchurched as he hoped.

One, John J. Vincent, of Richmond College in Surrey, writing for an American Methodist publication, *Motive*, said a complete evaluation will only appear "after an analysis of converts after the campaign." He added: "My own fear is that the proportion (of unchurched) will not be as high as it might have been."

Decisions during the first month were averaging a little above 300 a night. And campaign spokesmen revealed that the average of first decisions for salvation has run 74 per cent. Sixty per cent of those who responded to the invitation have had no previous church membership. This was one answer to Mr. Vincent. Another was recorded by Dr. C. T. Cook, editor of Britain's influential *The Christian*, who said that London churches, since the campaign started, have found themselves host to their biggest crowds in years on Sunday nights even when "the services were not conducted by team members."

Biggest single day's attendance during the first month was 70,000 on Saturday, March 20, when three meetings and a children's rally were held.

Conversion of a Camp

THE YOUNG LIFE CAMPAIGN has acquired another tool for use in its effective work of winning young people to Christ. The tool: Malibu Camp, a former luxury vacation spot (and haunt of movie stars) 100 miles north of Vancouver, B. C. on Princess Louisa Inlet.

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fourth of Young Life's spots (including three ranches) where teen-agers can find Christ and grow in the knowledge of Him. The new camp with a capacity for 300 guests is expected to draw young people from the East and Midwest as well as the West Coast.

Meanwhile plans are going forward for Young Life's Training Institute at Star Ranch, in Colorado. The organization will furnish graduate work in Christian education for college students wishing to train in working with adolescents. The course being offered involves three summers of work. Accreditation is being sought for it from Colorado University.

Italy—Ripe for the Reds?

WHAT WOULD HAPPEN if Italy should become Communistic? Would the Vatican, surrounded by the Reds, compromise its fight against them or flee? Would it be an opening wedge for the taking over of Africa or France?

The big question marks are uppermost in many minds today — Protestant, Catholic and secular, for a recent frightening statistic revealed that a switch of only three per cent of the popular vote could give the Communists in Italy a chance to take over the government.

The prediction that Italy will turn Red was first made by a newsman, Henry J. Taylor, in *This Week* magazine. Taylor said his observations have convinced him that Italy will be the first free nation in all history to vote itself Communist, and even the power of the Pope will be futile to stay the tide.

Taylor pointed out that nearly every leader in the Italian Communist Party claims he is a Roman Catholic. And recently the *New York Times,* in a Rome cable from C. L. Sulzberger, reported that Communist penetration had extended even into "administrative circles" of the Vatican.

Taylor pointed out that the Reds have "boxed in" the Church. He said if the Vatican's political action is stepped up, "the Communists flame with righteousness—and roar, 'Just as we said, "The Vatican is trying to run the government".' The intervention boomerangs among millions; and the youth, especially, are alienated. If the Church backs away, a vacuum results . . . and the Communists fill that vacuum."

Whether evangelical Christians will find it harder to deal with Communists than with the present Roman Catholic regime in Italy, only Red Boss Togliatti knows.

The U. S. ambassador, Clare Booth Luce, has warned the state department

Threat of the Mau-Mau

This up-to-the-minute report tells of the dangers facing Christians in East Africa.

by Paul White

IN THE Mau-Mau territory of East Africa, large armed gangs still roam through most of the area, dealing mercilessly with any opposition, singling out certain Christians for a horrible death.

But the glorious and encouraging thing is that God is still working in revival all through the country and not least in Nairobi, capital of Kenya colony where the Mau-Mau terror is worst.

And though this movement of the Spirit is quiet and unspectacular in the midst of all the turmoil, it is real and lasting.

The Mau-Mau is a secret society almost exclusively confined to the Kikuyu tribe which numbers one million persons. The Kikuyu are perhaps the most progressive of the East African tribes and are strategically placed near Nairobi. Membership in the society consists of taking a sevenfold oath during a pagan religious ceremony. This oath is anti-government, anti-Christian and anti-European.

The underlying causes for the movement are complex. Major ones seem to be: (1) Low wages and insufficient housing in the industrial area of Nairobi. (2) Insufficient land in the Reserves, as the Kikuyu are essentially agricultural. (3) A growing sense of nationalism following over-rapid and only partially assimilated education. (4) A sense of frustration as advantages of civilization are seen but are seemingly unobtainable. (5) Tens of thousands of young men who have left school and who have no work in a society where the burden of labor falls largely on the women. (6) The natural hatred for a people of a foreign government.

Christians are a special source of hatred, as Christianity is directly opposed to the evil, superstition and cruelty of the Mau-Mau Society.

It is estimated that about 80 per cent of the people in the three Kikuyu districts of Fort Hall, Nyeri and Kiambu have taken the Mau-Mau oath.

Where the Mau-Mau has met opposition it has tortured; where any have given evidence against them, they have threatened and murdered. There are some notable cases of African Christians who have remained steadfast in their faith even unto death.

At present the government has progressed in putting down the Mau-Mau. In October, 1952, a state of emergency was proclaimed and 100 Mau-Mau leaders arrested. Troops were flown in. Since that time the possibility of a mass uprising has vanished. More than 10,000 Mau-Mau are imprisoned. But you cannot enclose a whole nation behind bars. Any true solution must be spiritual, a change of heart, a new direction, a greater compelling aim of life.

A beginning is being made in the spiritual approach, particularly among Mau-Mau convicts.

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Special report shows evangelical counter-campaign against printed Red propaganda.

Printed Ammunition for Missions

by Peter Gunther

Secretary, Evangelical Literature Overseas

TO THE millions of new people in foreign lands who are learning to read each year, the printed word is almost a fetish. Communists have long realized the effectiveness of this powerful weapon and have been flooding the "missionary" countries with anti-Christian propaganda. It is said for instance, that China was won over to Communism by the printed page. And now Africa and other Asian countries are becoming victims of Communist propaganda.

What is the evangelical counter-campaign? Up to the present — very little. Millions of tracts have been sent overseas. But missionaries report that the great bulk of these tracts are not usable. They contain U. S. imprints, and many nationals are prejudiced against anything American. They also contain faulty translations and American illustrations completely alien to the mind of the nationals.

The ideal setup is to print the tracts and other literature in the country where it is to be distributed. But here too, very little has been done. In hundreds of languages — some spoken by millions — there are no concordances, Bible dictionaries, books on the doctrines of Christianity, works on apologetics, Bible handbooks, Sunday school lesson materials or Christian periodicals.

Literature budgets of mission societies are small. The emphasis of many of the societies, of course, is on men and not materials. Their major support comes designated for the support of particular missionaries, and the little that comes for their general budgets for other purposes must be used for home office expense and other operational costs.

This then is the background against which agencies like the ELO do their work to make up the deficiency in printed materials on the mission field.

ELO was organized in January, 1953, as a channel through which mission boards, Christian publishers, churches and the Christian public can work for the goal of a coordinated, progressive and effective literature program around the world. It is the recognized channel of both the Interdenominational Foreign Missions Association and the Evangelical Foreign Missionary Association.

One of its objectives is the formation of inter-mission literature committees in various countries. These will coordinate literature efforts in order to avoid duplication. They will also work out literature programs for production as well as distribution.

Through these field committees ELO sets up revolving funds to finance particular projects. The literature, for the most part, is sold rather than given away and money is returned to the revolving fund for re-use in other projects.

Eventually, each local literature organization should be able to stand on its own feet. And it should train native leadership, so in the event the missionary must leave the country, the work can go on. To encourage this, ELO has set up a matching fund arrangement. This means that these local committees, to receive a gift of literature through ELO, must raise one-half the cost.

Actually ELO does not solicit funds, as such, except for operational expenses. It seeks to approve specific literature projects with which it can approach other groups in the U. S. to adopt as their own missionary project.

Christian publishers, churches and the Christian public are invited to participate in this unique program.

Already during ELO's year and a half of existence, it has served many areas. Among them: supplying 300,000 tracts in Sinhalese and Tamil to Ceylon; 20,000 Christian books for East German refugees; printing of the first Hindi concordance in India; Sunday school lesson materials in Japanese; reprinting of Bible study books in Arabic for Egypt; supplying 19,000 copies of six different books for use of Christians in Spain, and many other projects.

We believe that a program of this kind can help counteract the destructive literature of the Communists and other anti-Christian forces.

---

that unless the present trend in Italy is reversed, the country could fall under Communist control within two or three years.

The Greek Puzzle

THE CONSISTENCY of Greek officialdom continues to be almost non-existent. The government announced that one of the new series of bank-notes to be issued next June will bear an illustration of a biblical event. It will carry a representation of the Apostle Paul preaching to the Athenians on the Areopagus.

Almost in the same breath, the government rejected a petition from the evangelical community at Neos Mylotopos for permission to erect a church. Its action was upheld by the Supreme Court.

Bible readers might well bear in mind, however, that it was in Greece that the selfsame Paul had some of his greatest successes — and most bitter struggles.

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Others were serving as educators, home missionaries, evangelists, children's workers, mission directors and laymen. Three things characterized these people: loyalty to the Gospel, willingness to sacrifice, and *fruit.*

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PEOPLE

The Tiger Helps the Lion of Judah

MISSIONARIES throughout the Far East have long known that Gen. Claire Chennault, head of the famed wartime "Flying Tigers," was a friend of the faith. He provided transportation via his CAT airline for Christian workers of all denominations virtually at cost, making possible a great saving in travel between Japan, Korea, Formosa and Indonesia.

WATSON AND GEN. CHENNAULT
A Sword for the Tiger

Last month, in a special tribute to Chennault, Tom Watson, Jr., missionary of The Evangelical Alliance Mission, presented Chennault with a copy of the Bible during a short ceremony at Taipei, Formosa. Afterwards, Chennault went back to his job of ferrying supplies to hard pressed French troops fighting in Indo-China against the Reds.

Paragraphs About People

JACK SHULER was the preacher in a recent three-week evangelistic campaign called Phoenix' (Ariz.) "greatest in a half century." Sixty thousand turned out with 560 decisions reported. ■ Lt. Gen. William K. Harrison Jr., chief of the U. S. Far East Command has been elected to the Board of Trustees of the Pocket Testament League. Said Harrison, "It is an honor." ■ Lloyd Knox has been named new publisher and general manager of the Free Methodist Publishing house in Winona Lake, Ind. ■ Rev. Elton W. Crowell, evangelist, has been appointed associate director of Michigan's Gull Lake Bible and Missionary Conference. ■ Dr. William G. Pollard, Oak Ridge, Tenn., nuclear scientist, is to be ordained an Episcopal priest this month. He expects to remain director of the Oak Ridge Institute of Nuclear Studies. ■ Rev. J. Edward Hakes has taken over the presidency of the Grand Rapids Baptist Theological Seminary. ■ Dr. Keith L. Brooks, publisher of the *Prophecy Monthly* and head of the American Prophetic League, passed away recently.

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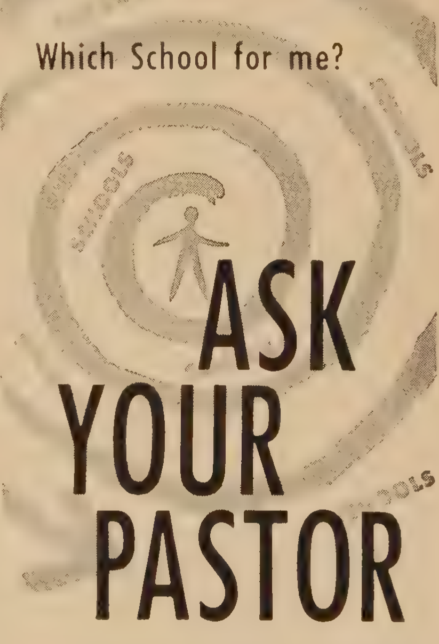

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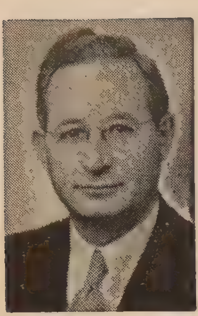

Rev. Jacob Peltz
Ph.B., B.D.

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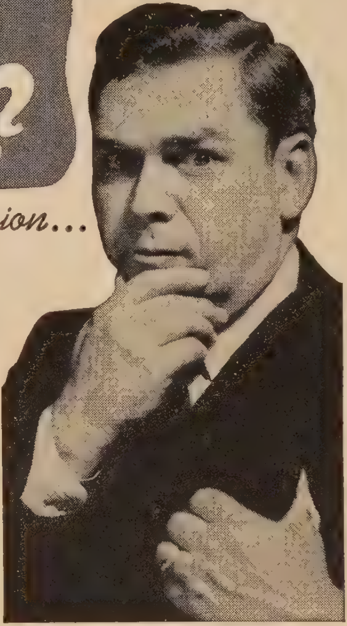

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preacher from Texas, conducted a week-long "Crusade for Christ" in Miami and received the backing of 61 churches of the Miami Baptist Association.

BUTT

More than 5,000 persons turned out for the opening rally, and the crusade itself was one of the biggest such campaigns in the city's history. Other members of Butt's layman team were Fred Smith, of Cincinnati, a vice-president of the Gruen Watch Co.; Fague Springman, voice professor at the University of Maryland; Karl Steele, art instructor at Wheaton College, and Bill Meade, head of a large Texas bakery. Nearly 150 persons made first-time decisions at the opening meeting.

DENOMINATIONS

Union for Methodists?

SINCE 1943 the Free Methodist and Wesleyan Methodist churches have been edging towards merger. Studies looking forward to possible union were ordered in that year by the respective general conferences. A Joint Commission composed of members of each denomination has been carrying out the order. Their main task has been to prepare a book of discipline for consideration. At the commission's last meeting at Winona Lake, Ind., they took the measure of fervor for the union and found it mounting. When the union will take place, no one could say.

Conservative Baptists Gain

THE CONSERVATIVE Baptist Association of America is now starting a new church every five days. Dr. Myron Cedarholm, general director, announced in Minneapolis that the six-year-old association now has almost a thousand churches.

Healing Campaign Acclaimed

EVANGELIST and Mrs. T. L. Osborn conducted one of South America's most unusual revivals in Santiago, Chile, and were invited by the government itself to return each summer. The month-long evangelistic and healing campaign was held in the military stadium with crowds of 15,000 common. On the closing day, 75,000 evangelicals paraded through Santiago streets. According to observers, all Protestant churches in Santiago received new members as a result of the campaign.

Just before coming to Chile the Osborns, who live in Tulsa, Okla., were compelled to cancel a three-month campaign in Asuncion, Paraguay, on direct orders from the President of the country.

Tears for the Teens

MEMPHIS' "Teen-agers for Christ" are busy hunting a building to house the headquarters of their mushrooming movement which already has attracted nationwide attention. The youngsters were all set to purchase a large residence for the purpose when neighbors objected and the city fathers rejected the teen-agers' plea to rezone the neighborhood.

Memphis Teen-agers Getting the Bad News
Their tears were for the neighbors who didn't want them.

Outside the City Board room hearing, tears flowed when the announcement that they could not buy the house was made. One of them explained, "We're not crying over the building. The Lord can find us another place. But we are concerned for the souls of those who opposed us."

The organization is designed to foster Bible study and prayer among Memphis' young people.

NATIONAL

Christian Teachers Organize

A MOVEMENT to recruit Christian teachers for the public schools of Southern Cali-

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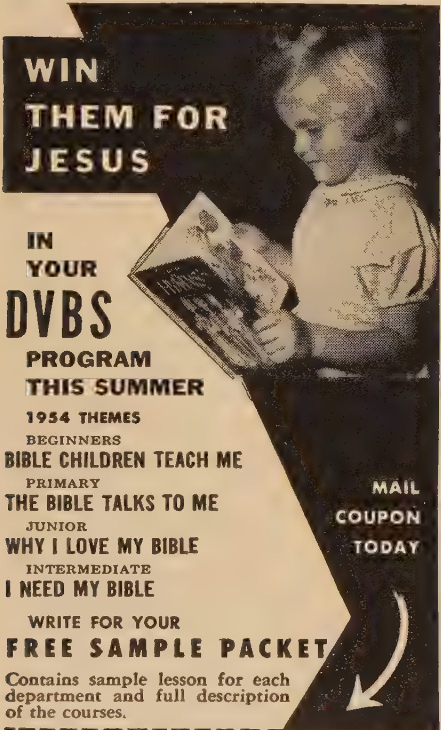

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fornia has begun. It is sparked by Dr. Clyde M. Narramore, west coast educator and psychologist, and Benjamin Weiss, principal of the Los Angeles Metropolitan High School.

NARRAMORE

The sponsors declare that the drive is for real, "born-again Christians." Already 400 have joined. Besides gaining more believing teachers, the organization is to provide fellowship and inspiration with the idea that teaching is, after all, one of the gifts of the Spirit.

World Council Woe

OPENING GUN has been fired in an effort to bar entrance of delegates suspected of Red sympathies from the second assembly of the World Council of Churches. The assembly is due to convene in Evanston, Ill., in August.

The first blast was from the Cook County (Chicago, Ill.), Council of the American Legion which asked the U. S. State Department to refuse visas to four European churchmen whose admission to the U. S., it said, would violate "the spirit, if not the letter of the McCarran-Walter Act."

The four are Dr. W. A. Visser t'Hooft, of Geneva, Switzerland, general secretary of the World Council; Prof. Joseph L. Hromadka, of Prague; Bishop Albert Bereczky, head of the Hungarian Reformed Church, and Bishop Theodor Arvidson, of Stockholm, former head of the Methodist Church in Northern Europe.

The American Council of Christian Churches early last year served notice that it, too, would enter the list against admission of some delegates when they sought to enter the U. S.

The World Council has been attacked by many fundamental and evangelical forces as a liberalist attempt to create a "super-church." The Legion unit called Hromadka "one of the outstanding advocates of the Communist regime in his own country" and noted that Bishop Bereczky has been labeled a Communist by Swiss theologian Karl Barth. The complaint against Visser t'Hooft was that he was a co-signer of a letter asserting that the Communist principle "from each according to his ability, to each according to his need" was rooted in the teaching of Jesus.

Bishop Arvidson was accused of publicly praising religious freedom as practiced in Russia and China.

The plea to bar these and other delegates who may have Marxist leanings is expected to grow considerably before the Council convenes.

It should be noted, however, that some of the nation's outstanding anti-Communists have refused to go along with the idea — among them *The Chicago Tribune*, in which an editorial sharply took issue with the Legion.

Vatican Issue Up Again

UNDER SECRETARY OF STATE Walter Bedell Smith ran into a buzz saw last month.

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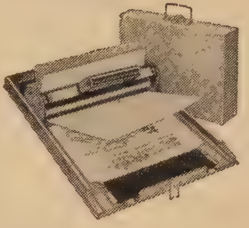

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Testifying before the House Appropriations Committee, Smith said he "personally" favored resumption of diplomatic relations between the U. S. and the Vatican.

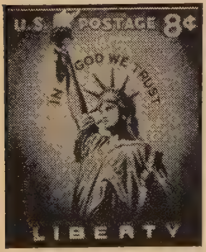
Protestants, still jittery from previous attempts to put this idea through, reacted quickly. The American Council of Christian Churches, in a letter to Smith, said "there is no valid ethic in Roman Catholicism regarding itself as a Church when such is to its advantage, and assuming the role of a political state when such suits the Vatican's purposes." And Dr. Glenn Archer, executive director of Protestants and Other Americans United for Separation of Church and State asked pointedly, why, if the Vatican is a great bulwark against Communism, Italy seems to be going Communist.

Notes from All Over

A NATIONWIDE CAMPAIGN to combat the "desecration of Sunday" was launched in New York by the Lord's Day Alliance of the U. S. ■ Youth for Christ officials in Modesto, Calif., have asked the local board of education to lease them public school classrooms before or after regular school hours to conduct Bible club programs. ■ Dr. J. B. Matthews, who resigned as executive director of Sen. McCarthy's investigating committee last summer, has spent the intervening months ferreting out several hundred more clergymen he thinks have Red sympathies. Last summer in a magazine article he claimed there were 7,000. His latest: 8,079. Matthews said the Unitarians have the largest percentage of their pastors tied up with outfits listed as Communist fronts.

A Stamp for God

UNITED STATES postage stamps have never been as religious as our coins. They have never had the motto, "In God We Trust," printed on them. Last month the oversight was rectified, at least on the eight cent denominations. The Post Office department issued the eight-center in red, white and blue. It will also bear a picture of the Statue of Liberty. Postmaster General Summerfield pointed out that the inscription "symbolizes the spiritual foundation on which our government was built and without which no nation can prosper." He added, "It seems appropriate to combine these significant truths on a stamp which will be used widely throughout the world."



The eight-center is used principally for international mail. Last August the postage rate for letters to foreign countries was raised from five to eight cents. These stamps will send a postcard or letter behind the Iron Curtain, and therefore U. S. officials feel it will provide a testimony of America's faith in God just where it's needed most.

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Baney, executive director of the Holy Land Christian Approach Mission, not long after all his aides resigned and termed his work a "one man mission."

Without specifying reasons, the government ruled that the mission itself can continue its work "provided the names of Dr. Ralph Baney and his wife be deleted from the list of names of its founders, because it is not desirable to allow both of them to remain and work in the Hashemite Kingdom of Jordan."

The aides who quit Baney revealed that there is involved no question of Moslem persecution of Christian workers in the Jordan action. They pointed out that other mission societies and philanthropic organizations "do not sanction Baney nor his work."

Storm Rises in India

TRAVANCORE, with one fifth of India's converts, has long been considered the "most Christian" state in that country. Today it has a more dubious distinction — it is the first state in India to have a leftist-dominated state government.

In recent elections a coalition of Communists, Socialists and Radical Independents won a majority of state assembly seats. Prime Minister Jawaharlal Nehru's Congress party came out second, although it had more seats than any other single party.

What this portends for the future of India is not yet clear. What it portends for Travancore's Christian population — one third of a total of 10 million — is also uncertain.

Churches and missions in Travancore have under their control more educational institutions than does the state. If the Reds try to bring these under governmental control, they will be following a pattern carried out in many countries.

Mission societies with work in the area are watching developments closely to see if the traditional Communist hatred of things Christian will visit persecution upon their workers in Travancore.

New Threats in India

ONLY A WEEK after a high Indian official gave assurances to missionaries, a Lucknow daily paper brought out a new threat to foreign Christians. The threat could be construed as a refined form of blackmail against the U. S. government to prevent our proposed grant of arms to Pakistan.

The publication suggested that Indians will have to keep a "careful watch" over American missionaries as a result of the "military pact" between Pakistan and the United States.

"The question of American missionaries working in India takes on a new complexion with the agreement pledging U. S. arms to Pakistan," the paper stated, "for the next step would be espionage and preaching of discontent among Indians."

Some Protestant organizations took alarm at the paper's suggestion. The Rev. Alfred J. Shaw, editor of *The Indian Witness*, a Methodist organ, said, "What guarantee is there that this kind of expression of feeling would not be more common in the days to come, which would make it more and more difficult for American missionaries to do their work in India?"

250,000 children like these are orphans.

Korea needs

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KOREA'S PLIGHT STILL DESPERATE! The horrible aftermath of war still faces Korea's suffering millions. The land has been left devastated — 5,000,000 casualties. Homes left in shambles. Food supplies exhausted. 250,000 orphans needing care. 350,000 widows in a pathetic state. The masses suffer from malnutrition. Harvest time is still months away. Words fail to describe the desperate condition. The truce has not restored homes, brought health; nor shelter for orphans or widows; nor food for the hungry! Can we who love HIM refuse to help out of our bounty in this hour of need?

We must help!

The OMS first of all is seeking to win Korea's millions to Christ. But we cannot fail to help in other ways too. We have 15 orphanages, 4 widows' homes, 2 leper colonies, 300 churches Bible Schools, 4 clinics. Tons of food are sent monthly. $30.00 will supply 1000 meals.

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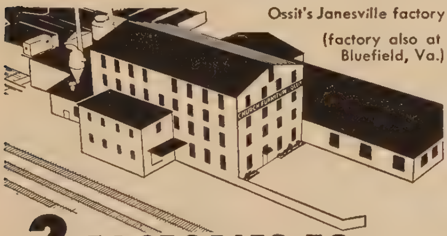
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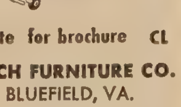

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Peru Likes LeTourneau

THE PERUVIANS have named R. G. LeTourneau, one of Christendom's most famous laymen, "Partner of God." LeTourneau, now in the South American country to develop a vast area of jungle into modern industry, agriculture and housing, recently won endorsement for his project over the objections of the Roman Catholic hierarchy, by the Peruvian Congress.

W. Cameron Townsend, head of the Wycliffe Bible Translators, and himself the target of Roman attacks, in a dispatch to CHRISTIAN LIFE says LeTourneau's nickname is applied by most Peruvians with affection. He writes, "A few use it sneeringly."

Though both men are constantly harassed by state church criticism, both go about their work with patience and courage. Early in March Townsend received a radio call from a frontier village. A monk had become ill and had asked that a Wycliffe plane be sent to carry him out of the jungle. Says Townsend, "It was a God-given opportunity to serve, and our pilots did it in the spirit of Christ."

PRESS

The Gospel in the Press

THE OLD SLOGAN, "It Pays to Advertise," is being proved in India with the Gospel, reports missionary Don Hillis. The project is newspaper evangelism, in which advertisements in native Hindi languages, telling what it means to be a Christian and how to become one, are inserted in the newspapers, together with an invitation to join special correspondence courses. Hillis says, "Newspaper evangelism, followed up by the correspondence school courses, is certainly one of the most effective and inexpensive methods of mass evangelism that can be brought into action today."

Thirty-five thousand readers, adds Hillis, can be introduced to the Christian message in almost any of the eleven major vernaculars of India for five dollars. Five hundred persons answered one ad, requesting the Bible course material.

Hillis, a missionary for The Evangelical Alliance Mission, gave credit for the new

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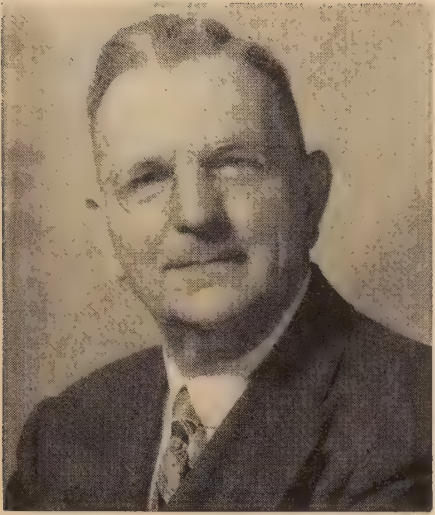

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technique to Dr. John Piet of the Great Vellore Mission Hospital in South India, and to the cooperation of Lutheran and Baptist missions who have made a concerted effort to make the advertisement ministry effective.

Hillis also reported that TEAM's "Light of Life" correspondence courses are proving effective as a follow up work not only for the newspaper evangelism, but also for the evangelistic campaigns and gospel broadcasting under way in scores of mission territories. Hillis said, "The course's effectiveness is witnessed to by the scores of signed decision cards that students have sent in during the past four years in India."

RADIO T-V

How To Beat The Beer

CHURCH AND temperance groups have long complained about beer and wine ads on televised sports events. Last month Lt. Gov. Clarence H. Reid of Michigan had a suggestion for them: buy up the commercial time yourself instead of letting the breweries take it.

Reid made his suggestion during a public controversy over a measure to prohibit dramatized beer and wine advertising on television, a prohibition which at this writing has already passed the legislative house. Said Reid, "Clean sports would make a wonderful attraction for the message the churches want to put across to the public."

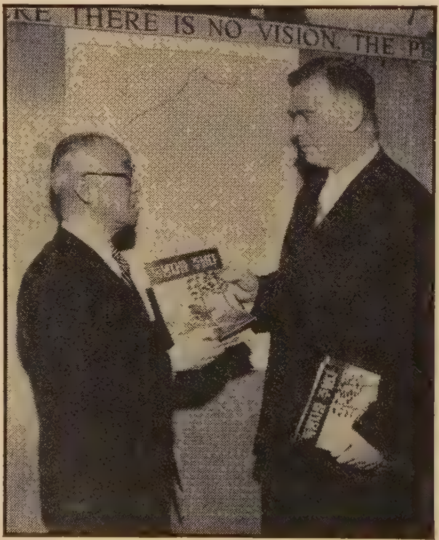
He said the churches might sponsor other things besides baseball — boxing, perhaps, or wrestling.

Dr. G. Merrill Lenox, executive director of the Detroit and Michigan Councils of Churches, termed the proposal "good, but impractical," and added: "The tremendous sum of money needed would force the churches to make such an effort their sole objective."

MISCELLANEOUS

The Word for a Half Million

THE AMERICAN Bible Society has printed up a half million copies of the Gospel of John in the new Korean orthography. Designed for the Korean "man on the



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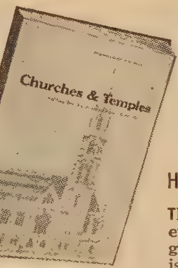

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street," the Gospels use a picture book technique, with 62 scenes from the Holy Land for illustrations.

The Gospels, using the simplified Hankol spelling adopted in Korea just before the outbreak of the war, will be sent by the society to Korea as a gift from the American people. First copies were presented by Gen. James A. Van Fleet (ret.), acting as a spokesman for the society, to D. Y. Namkoong, Korean consul general in New York City.

FILMS

Britain Blacks Out 'Luther'

THE BRITISH Free Churches, through their official publication, have charged that the film, *Martin Luther*, has been blocked from commercial theaters in the United Kingdom. The publication, *The British Weekly*, asked church members to "start asking why."

The film was shown last summer at the Edinburgh Festival but has not since been seen in Britain. The weekly charges that "two of the most powerful agencies controlling the vast majority of our film exhibitors have refused to screen the film on the grounds that it would not be commercially successful." The publication argued that, on the contrary, the movie has been a money-maker in the U. S. and has been rated seventh among the commercially most successful films of 1953 by *Variety* magazine.

Reeling In The Lost

HARRY BRISTOW of Philadelphia, CHRISTIAN LIFE film editor, has believed for many years that a nice, 20th century way of capturing sinners for Christ is to snare them in miles of cellulose film. Harry, often referred to as a "cineminister," has never had much difficulty proving the efficacy of his methods. An organization he founded, Christian Youth Cinema, Inc., has an impressive list of unsaved who found his gospel films were an effective introduction to the Savior.

Last month Bristow marked his organization's seventh anniversary by leasing a movie house to launch the "Philadelphia Reel Pulpit." Says Bristow, "This is the first time any theater in the United States will have run Christian films night after night and Saturday matinees for the children."

Next goal for Harry: a permanent location wholly owned by Christian Youth Cinema where Christian films can be shown regularly.

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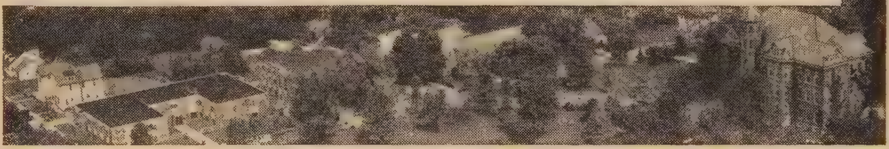

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ADVANCE

(Continued from page 19)

however, states that they are well pleased with the results from tape recording and "intend to make much further use of this medium."

Interesting uses have been made of it. A Conservative Baptist missionary in the Congo uses a tape recording for sound effects to accompany his slides. He calls it a "sound-slide" message.

Others use tapes to transcribe messages for radio use or to send back home for deputational purposes. The South Africa General Mission makes tape recordings and sends them to Gospel Recordings for the preparation of phonograph records. The Church of the Brethren Foreign Missions Commission uses tape recordings to teach the language to missionaries.

With the development of the new battery-powered tape recordings, missions will be finding the new method of communication increasingly useful in a variety of ways.

Phonograph records have been used to great advantage, especially in primitive areas. Gospel Recordings, Inc., is spear-heading this work in an amazing fashion.

In the CHRISTIAN LIFE survey, many boards expressed sincere praise for the work of Gospel Recordings. The Evangelical Union of South America, for instance, states, "On all our fields, we are taking advantage of the gospel records from Gospel Recordings. Our missionaries find them extremely useful and blessed of God in the giving of the Word to places that otherwise might not be reached."

TEAM reports that missionaries loan phonograph machines to villagers who play the records long after the itinerant missionary has gone.

The Conservative Baptists state that gospel music and the "voice out of the box" break down all barriers against the American visitor.

Sound trucks and public address systems are widely used on the mission fields both to preach and to advertise future meetings.

But advertising, other than via the sound truck and public address system, is negligible. The South Africa General Mission advertises in urban Johannesburg. TEAM in India carries on effective newspaper advertising and an alert Conservative Baptist worker in Portugal puts on a strong advertising campaign in that Roman Catholic country. The India Mission does some billboard advertising on its field. But other than these and a few other scattered efforts, mission boards have shied away from a whole-hearted advertising campaign.

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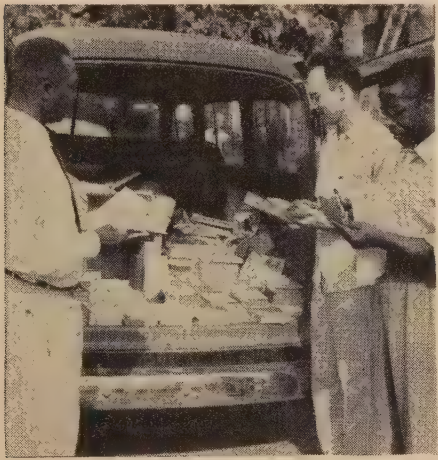
book stores have had effective ministries. The World Evangelization Crusade, for instance, through its Christian Literature Crusade has established book stores in 11 countries and bookmobiles in five. The Sudan Interior Mission has conducted several drives to solicit Christian books for English-speaking Africans.

Assemblies of God young people have developed a "Speed the Light" program by which missionaries are provided with necessary equipment and vehicles, such as motorcycles and jeeps.

In every phase of modern communications, mission boards are forced to depend on the Christian public.

No one realizes the need of people of the world better than the mission leaders themselves. Though sometimes they may be slow to discard a time-worn procedure for a modern and more efficient method, yet they are always conscious of the largeness of the task and the lateness of the hour.

Perhaps mission leaders have sometimes gotten too close to the job and have failed to step back and consider effective methods of accomplishing it. Sometimes they have failed to re-evaluate methods.



Missionaries use the bookmobile to distribute gospel literature to Africans.

Sometimes mission boards may neglect increasing the budget for ministries in literature or radio in favor of adding additional workers. This can be gravely detrimental to the Lord's work. Some mission boards today are finding out that modern communications can do a job that 100 new workers would be unable to do.

More often, however, the reason for not using modern communications on the mission field is financial expediency. Missions simply lack necessary funds to accomplish their desires.

Mission boards welcome added interest whether it results in increased financial support, increased prayer support or simply increased knowledge of the immensity of the task. END

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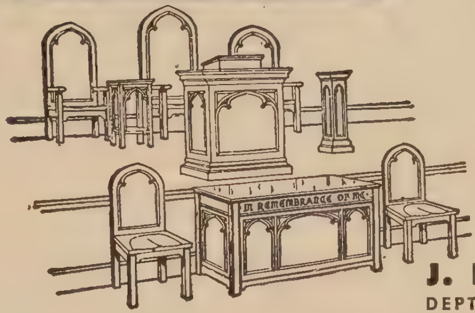

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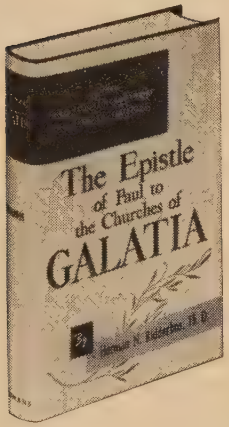
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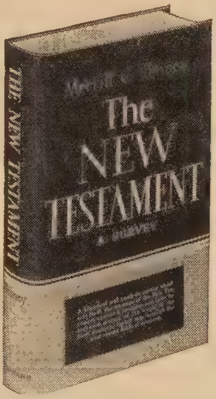

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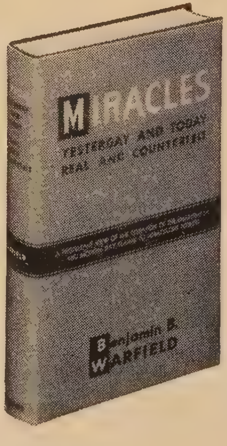

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CHRISTIAN LIFE book selection of the month

BEYOND TODAY. By Rolf Thomassen. (Translated by Torgrim and Linda Hannaas.) Augsburg. 163 pages. $2.50.

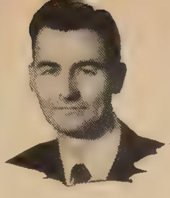
So WHAT! What if Rolf Thomassen is the 12th of 13 children born to Meinert and Ingrid who lived in a little town in Norway? And as for his accomplishments, playing a zither or learning how to use a typewriter or even becoming quite adept as an oil-color painter certainly do not appear to merit attention. Why bother even mentioning his autobiography?

Thomassen works on story of handicap.

Such would have been a candid and fair review of this book were it not for two things. Rolf Thomassen is a spastic cripple. A maimed one, yes, but beyond this, a more-than-conqueror through Jesus Christ. And that makes the big difference.

The first pages of the homespun report on the life of this gallant soul breeds within readers an up-surge of pity, shame and tears. Says Thomassen, "I was not like other children . . . My head usually rested on one of my shoulders because I could not keep it up straight. My arms hung limply down . . . My legs would not carry me, and I had no control over them . . . I could never learn to speak properly . . . My greatest wish and deepest desire was to be like other people and to be treated like them."

Yet in spite of his handicap, Thomassen did not given in to defeat. Something of his soul's spirit is revealed when he says, ". . . by using patience and his wits a dwarf can go as far as a giant." This fighting spirit, erupting with dramatic force, often turned all-but-certain defeats into the most jubilant sort of victories.



LLOYD KALLAND
editor

Patience and Faith

For Thomassen, progress came the hard way. Even though he ultimately mastered the artistic sweep of the paintbrush and the accomplished plucking of the zither strings, his journey to the mountain's summit was not without its rolling rocks and nerve-wracking falls.

On one occasion he attempted the art of sculpturing. Not having the use of his hands, he had to grip the tool with his mouth, and in so doing his mouth dripped with blood. But despite this anguishing hardship, his long hours of toil produced an unbelievably artistic piece of sculpturing. But as the last polishing strokes were being applied, tragedy made another unwelcome visit. The precarious location of the masterpiece on the table went unnoticed and it fell, with the heart of its creator, to the floor, breaking into a thousand pieces.

Naturally the artist's spirit was crushed. But not for long, as Thomassen was a man of a vital faith — a faith so beautifully related in the title of the first song he played on the zither, "I Am Glad with Joyful Heart Since I My Jesus Found." And Thomassen's spiritual rally was again realized.

In 1926 when he was 24 years of age Thomassen's life began to move in the company of other spastics. He underwent several operations to bring about at least a partial recovery of the use of his limbs. But these were of little benefit.

These failures, along with having to leave his friends in Sophies Minde, caused

Christian Best Sellers

Best-selling Christian books, as revealed by an exclusive *Christian Life* survey of Christian booksellers last month, are as follows:

Non-fiction:

1—*Angel Unaware*, Evans
2—*Peace With God*, Graham
3—*A Man Called Peter*, Marshall

Fiction:

1—*Not My Will*, Arnold
2—*In His Steps*, Sheldon
3—*The Heir of Redcliffe*, Yonge

Juvenile books:

1—*Sugar Creek Gang*, Hutchens
2—*Golden Boy*, Palmer
3—*Child's Story of the Bible*, Voss

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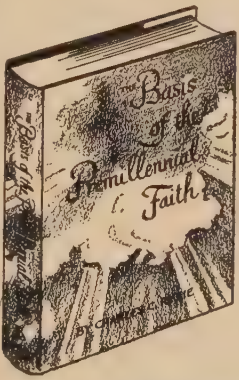

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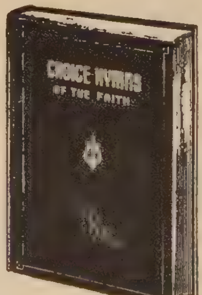

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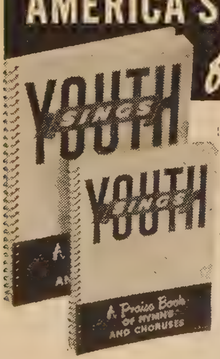

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Thomassen to stumble through his darkest mental and spiritual night. "I only saw the dark and evil side of all and everything . . . vanity of vanities, all is vanity . . . Painting? What good is painting? Buying canvas, daubing some paint on, hanging it on the wall, and letting it hang, in vain . . . I asked God to let me die." Job never had better company.

But the spark of light is seen brightest in the darkest of nights — and so it was with Thomassen. There was a star of hope in his dark night, "and this star of hope was Jesus."

This book, which is enjoying such a tremendous sweep of sales in Norway and Sweden, will with this translation add thousands of inspired readers all over the English-speaking world. The message of this work is not only for those who have physical disabilities to overcome, but for all who need to be overcome by Christ.

Church History

THE GREAT TRADITION OF THE AMERICAN CHURCHES. By Winthrop S. Hudson. Harper. $3.75.

Hudson has written a most useful, stimulating and interesting, if at times somewhat quaint, book. Professor of Church History at Colgate-Rochester, he is rightly concerned with the appalling lack of influence, considering their size and number, of the Christian churches in American life today. Building his conclusions upon a rapid, but generally sound, review of the history of the American church, he points out that her modern uselessness is largely due to lack of sound discipline, lack of sound evangelism and the lack of a sound educational system. In other words, the church cannot, in either its message or its membership, distinguish itself from the world.

The volume points out that today we are at much the same point, corporately as Christians, as the churches of Massachusetts occupied after the adoption of the Half-Way Covenant. The question is: Is the Christian church in these United States going once again to adopt a message which will distinguish it from the world, which will provide a means for men to hear the demand of Christ for transformed hearts and which will train its young people in this distinctiveness?

Hudson states that the current enthusiasm for ecumenical unity can be, and is, a danger to the attainment by the church of these its primary and necessary ends.

The valuable features of the book include a sympathetic appraisal of the work of Dwight L. Moody, a clear indication of the original purpose and success of the YMCA, an incisive presentation of the weaknesses of the messages of Phillips Brooks, Henry Ward Beecher, Russell Conwell, Lyman Abbott and others of the period, followed by some appropriate conclusions.

Hudson makes it plain that he has no use for fundamentalists. The reviewer wonders, however, whether his laudable objectives would not be furthered by recognizing that "liberals" as well as fundamentalists have been expert and adept at the "smear" technique.

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Hudson's interpretation of Walter Rauschenbusch sees in him more understanding of the need for individual transformation than most historians and most of his contemporaries saw. The author admits that Rauschenbusch did not get this part of his message across to his hearers.

This book deserves many thoughtful readers who will welcome the demand for a presentation of the Gospel which will distinguish it from the world and at the same time compel the mid-twentieth century American to listen. But first, last and all the time it must be the *Good News.* (*Reviewed by Paul Wooley.*)

Philosophy of Religion

RELIGION FOR VITAL LIVING. By Thomas S. Kepler. World 113 *pages.* $2.50.

The approach of this book is of the extreme liberal school. Religion is presented as primarily for the purpose of integration rather than for redemption. The ghost of William James stalks through its pages. For example, "Youth should be told that religious thinking—like life itself—is an adventure, that we must live by the best ideas handed to us and then out of further experimental living add our ideas to those inherited."

There is little vital about this work. Nowhere are we presented with the supernatural Christ. It is about Jesus the man —the man who learned best of all to adjust himself to God. In the Law and the Prophets he found and lived by the best. "The great teachings which he chose to help him stood the test of his daily living." References are to modernistic thinkers, even naturalists and humanists, for the most part. Evangelicals will find little aid for the development of the spiritual life in a work like this. (*Reviewed by Warren C. Young.*)

Christian Living

BEYOND HUMILIATION. By J. Gregory Mantle. Seventh Edition Revised. Moody Press. 248 pages. $3.

J. Gregory Mantle's devotional book, *The Way of the Cross,* has been reprinted under this new title. Dignified and devout, sane and searching, it is still one of the best aids available for understanding the meaning of the fuller Christian life. It deals at length with the application of the cross to the individual Christian life and it stirs the depths of thinking and of conviction without being strained or sentimental. It belongs in the class with Brainerd's *Journal* and with *The Christian's Secret of a Happy Life* as a stimulant to victorious Christian living. (*Reviewed by Merrill C. Tenney.*)

Fiction

THE MIDDLE WALL. By Betty Webster. Zondervan. 256 pages. $3.

The author of this story has packed a lot of Christian growth into the span of a year. In fact you find yourself breathless as you attempt to keep up with events and resulting situations that indicate Kathy Remington's growth in grace.

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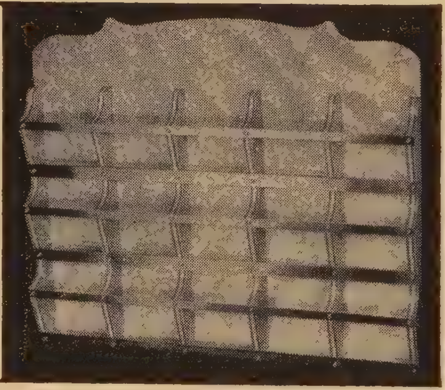

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Kathy, married at 18 to get away from home, finds Christ as the answer to her great need when her soldier husband is killed. Then, when seeking the Lord's will for her life, she is directed to return with her young son to the "no-good" family she had left.

You cannot help but thrill as Kathy wins her family back to her and then to her Lord, and finds love again as she makes the choice between the boy next door, who needs Christ as badly as her family, and the young pastor of the local church.

There is a need for more Christian fiction of this caliber. (*Reviewed by Gertrude Bowe.*)

THREE SHALL BE ONE. By Francena H. Arnold. Moody. 251 pages. $3.

This book gives the Christian answer to the mother-in-law problem. Tony and Pat, though very much in love, find themselves at variance with one another because of Tony's mother.

An unfortunate incident, in which Tony's mother humiliates Pat in public, causes a chain reaction which separates Pat from Tony and their babies for two years when she loses her memory through an accident.

Though you find it a little difficult to believe that Tony would not make an honest effort to locate the mother of his children, you find yourself sharing his emotions when he literally bumps into Pat in a grocery store and she does not recognize him. You share Pat's frustration when she tries to remember the years since college graduation; you want to reach in and remove the "block" from her mind.

The story has your attention from beginning to end, and you're so glad when Tony and Pat are reunited; but most of all that they find the Lord Jesus Christ Who is the answer to every problem. (*Reviewed by Gertrude Bowe.*)

INHERIT THE EARTH. By Lon Woodrum. Zondervan. 183 pages. $2.50.

Readers who have dipped into either *Of Men and of Angels* or *If You Hear A Song*, will want to read this latest novel from the pen of Lon Woodrum. This story has a lot of the love-hate battle in it. Mark, the consecrated pastor, and Joel, the prisoner, are brothers. What they do and how they ultimately come out is worth an investigation.

TAGATI. By Allan L. Wilson. Van Kampen. 238 pages. $2.50.

Up-to-date in African-political setting this challenging missionary story smacks at Satan's strong-hold, witchcraft. This novel has a good mixture of characterization and plot. Especially worthy is the author's ability to weave action into the conversations of his characters.

KINGDOM WITHIN. By Siebold Ulfers. Eerdmans. 304 pages. $3.

Out from Oostloorn, (the Dutch title of the book) comes this gripping story. Actually, it is a crusade — one that pushes hard toward a Christian community. As readers follow Wiegen, the main character in the story, they will be provoked at times, but challenged always. A book worth buying.

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SAINTS' REST

(Continued from page 29)

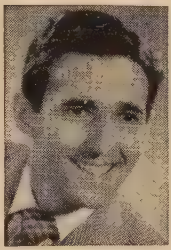
His round, tanned face sobered a moment. "I'll never forget the couple that came here a year or so ago on their second visit," he went on slowly. "Ordinarily I don't have much time to fish with our guests, but I took this man and his wife up to an especially good little lake north of here. While we were there, the three of us got to talking and

Christian Life Evangelists

YOU can keep in touch with CHRISTIAN LIFE Magazine through the CHRISTIAN LIFE evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During May they may be heard at the following places.

DOUGLAS ROE

Community S. S., Kingsley, Pa., May 2; Athens, Pa., May 9; First Baptist, Afton, N. Y., May 16; First Baptist, Sidney, N. Y., May 23; West Lenox (Pa.) Baptist Church, May 26; WPEL First Anniversary, Montrose, Pa., May 30; Baptist Church, Peckville. Pa., May 31.



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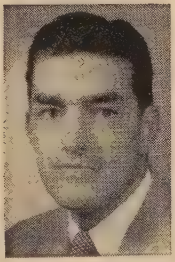
United Evangelistic Crusade, Scotts Bluff, Nebr., May 16-June 13.



RALPH WILLIAMS

Brunswick Community Church, Brunswick, Nebr., April 21-May 2; Gospel Mission Church, Huron, S. D., May 4-16; South Elmdale Congregational Church, Holdingford, Minn., May 18-23; Lyle, Minn., May 17-June 11.

MR. AND MRS. LESTER PLACE

Calvary Baptist Church, Bristol, Pa., May 1-2; South Pa. Youth for Christ, Chester, Pa., May 8; Taylor Memorial Baptist Church, Avon-by-the-Sea, N. J., May 9; Bible Protestant Church, Westville, N. J., May 11-16; Bethel M. B. C. Church, Emmaus, Pa., May 18-23; Youth for Christ, Lebanon, Pa., May 29; Bible Testimony Church, Norristown, Pa., May 30.

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The cabins are well supplied with Gideon-placed Bibles and neat, attractive plaques bear an added testimony.

"We have all the cabins we're going to build," Faith said, "until we get these completely modernized."

"We'll have water in every cabin in a short time," Hall continued, "and our next project will be to make them modern."

Not all of the guests agree with the Swinborne's plans to continue as a Christian resort. One fellow who stayed a few days with his family in a house trailer became overwhelmed with the possibilities.

"I tell you, Hall," he said, "You've got a regular mint here with only one road in and way back in the woods like this. You could put a bar and a bunch of slot machines in the Round House and a warning sentry with a telephone to the place out on the Highway to tip you off in case the police try to raid. Why, you'd clean up."

It looked like such a wonderful opportunity to him that when Hall wasn't interested he tried to buy a little corner of his property which is served by the same road.

Although the resort was built largely for summer business it is enjoying a growing reputation as a hunting lodge. The duck hunting on Gull Lake is almost always good and often deer hunters make their kills without ever leaving Swinborne's hundred acres.

A father and son were up two years ago, went out the first morning and were back in 40 minutes with their two deer.

The future plans for the resort are few. Hall Swinborne has shaken off the frenzied hustle of the city and lives at a quiet, neighborly pace.

"We didn't know there were so many fine people in the world until we got into this business," Hall said. "We want to get the cabins fixed up and then the rest of our money will go to missions. We've got a son and his family on the field in the Belgian Congo, you know. Mother and I don't need anything besides an ordinary living. We're having the time of our lives up here."

And, as we drove away, we couldn't help thinking that Christians who vacation with the Swinbornes must have the "time of their lives," too. END

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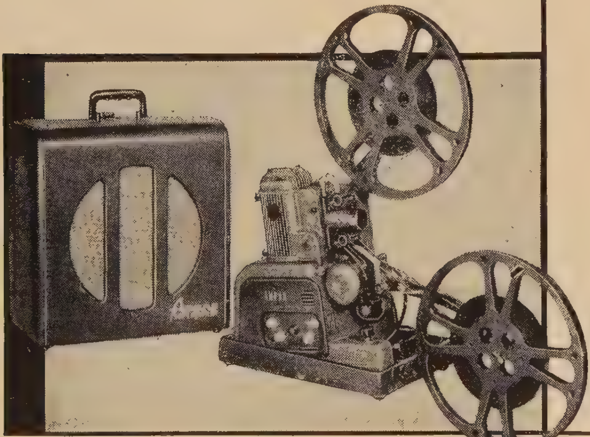

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WOULD you like to see the boys and girls, young men and women in your Sunday school all aglow and enthusiastic about missions? Children asking for missionary biographies to read instead of other story books? Boys and girls so concerned about the children in other lands that they are willing and even anxious to share with those in want? Young people giving their lives to take the Gospel to the uttermost parts of the earth? Adults eager to give to missions?

These are some of the thrills which our Sunday school has experienced since a program of missionary education was added to our schedule.

Several years ago our Sunday school leaders came to the realization that missionary education is an inescapable part of the total educational program, for there is no surer way to get missionaries out to the field than for the children and young people of the Sunday school to catch a vision of the lost world. We realized, too, that this could not be done hit or miss through an occasional missionary emphasis, but must be a regular, planned part of the Sunday school program. But how were we to fit anything new into our already overcrowded schedule?

After much prayer and careful planning we arranged the following program, which does not at all infringe on the time which must be spent teaching the Word, but still keeps missions constantly before the Sunday school.

Each department is assigned a definite mission field, with a representative from that department who is interested in missions acting as their missions director. Besides directing missionary activities in their own departments, these workers together make up the Missionary Council which makes the plans for the entire Sunday school.

For two or three minutes each Sunday a brief, interesting bit of information is given about the mission field stressed in that particular department. It may be about a missionary or the natives, describing their customs or manner of dress — anything of great interest to that age group.

Missions are constantly emphasized in every department of the Sunday school.

A missionary's name is given and someone then prays for him. The children are urged to continue to pray for him each day during the coming week. They are also reminded to bring any information or pictures they can find about the country, to put in their scrapbooks. Thus, the missionary program becomes a day by day experience.

Once a month, ten minutes of the worship period is taken for a missionary story or a talk by a missionary. The story is well prepared and suited to the age group. In many cases, especially with younger children, an object talk is most effective.

Our missionary education program does not stop with talks during the worship period, but missionary-centered activities are carried on in each department, from the Nursery on up through the Adult department. In the Nursery department the children are taught the three basic characteristics that are necessary to be a good missionary. They learn to love each other, they learn to share with others and they learn to obey.

In the Kindergarten department the same truths are taught and the children's response is channeled into missionary activity. Children of this age love to bring things. A summer Christmas tree for our little American Indian friends proved to be very intriguing.

A missionary doctor and his family visited the Primary department before going to Africa and endeared themselves to the children. Later a letter came from them, telling how badly the little children with leprosy needed clothing. The Primaries caught the vision and eagerly responded by bringing bundles of clothing, some even giving up clothes of their own for children who were suffering and in need. Two large boxes were soon mailed to the doctor in Africa and one box of woolen clothes was sent to Korea.

These same children were shown a picture of a large group of Korean orphans listening eagerly as a missionary told them the story of Jesus. The accompanying letter related how these children had begged for Bibles, but the missionary's small supply of Testaments was exhausted. It didn't take the Primaries long to decide what to do with their birthday money. Eight dollars bought 100 New Testaments to send to these gospel-hungry Children.

The Juniors, an eager, active group, welcomed projects. At one time they were told that $30 would buy food, clothing and medicine for a child with leprosy for one year. Immediately they began to plan how they could earn and save that much money. How proudly they point to their certificate showing that they gave.

While studying how the gospel message was being presented to colored children here in America, the Juniors decided to have a party. They sent an invitation to the Juniors of a colored Sunday school in the city and provided transportation. A number of children came, were made to feel very much at home, and everyone,

About the Author

Mrs. Sutherland is Missionary Superintendent of the Sunday school in the First Presbyterian Church of Berkeley, Calif. She is also the wife of Dr. Robert Sutherland, head of the Medical Missionary Society, a branch of the Christian Medical Society.

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hosts included, had a wonderful time.

A member of the church who had just recently returned from visiting the mission fields told of one missionary in Mexico who was in need of a boat. He had an outboard motor and was anxious to visit the villages along the Rio Honda where the gospel message had not been taken. But the cost of the boat was $250, and all the missionary could do was pray for the money to come in. The superintendent of the Junior High department, realizing that his pupils needed an especially challenging project, was quick to grasp this opportunity and presented the need to them. The young people pinched and saved their money until the boat was paid for, but they didn't stop at that. They fully equipped the boat, bought gasoline, and even supplied tracts and literature for the missionary.

The church sponsors an annual missionary conference lasting for eight days. For the Sunday school as well as the church, it is one of the highlights for the year's activities. The Sunday school takes care of the exhibits, and children and teachers alike willingly give their time for the handwork. Cut-outs, panels and dioramas, depicting scenes and activities of the various countries, are made. When there is not enough time available during Sunday school, work parties are planned.

The High school class, which happened to be studying the work in Brazil at the time of one such conference, put on the play, "Brazilian Gold," in modified form, for one of the evening dinner hours. Their exhibit depicted a coffee plantation, with a colporteur passing out tracts to the workers.

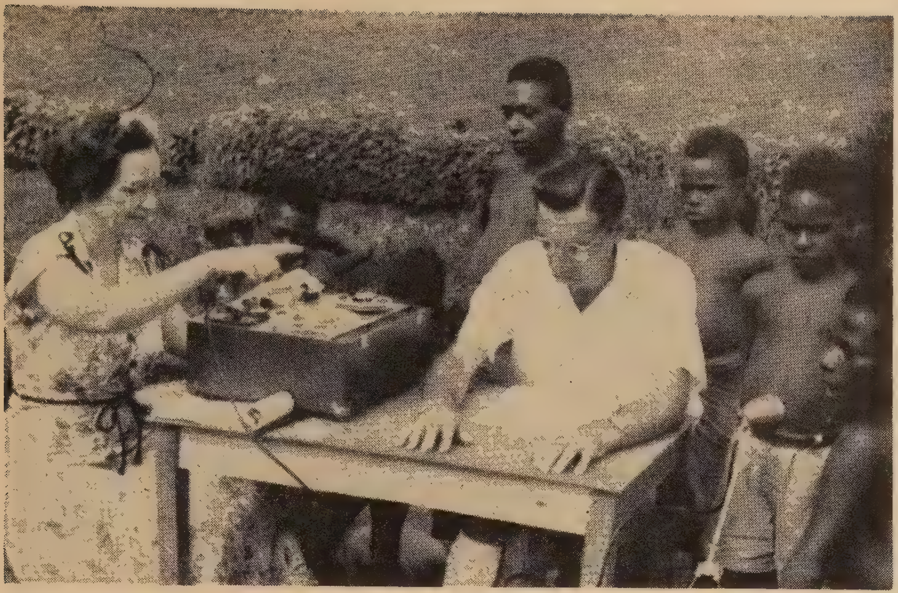
Adult classes, as well, are each responsible for an exhibit of the country which they have been studying. These are not only colorful, but educational and inspiring.

On the closing day of the conference, money is pledged for an extensive missionary work. This supplements the money previously pledged to cover the church's missionary budget. On that day also, an invitation is given for missionary volunteers.

In a quiet manner, without emotional stress, the pastor directs his challenge at the young people of Junior High age and up. They have heard missions stressed and have participated in missionary activities throughout the year. They have had a solid week of intensive missionary presentation. They have seen the fields white unto harvest and have seen the outstretched hands pleading for the Gospel. Now they are asked, "What are you going to do about it?"

It is indeed a stirring and heart-warming sight to see a hundred or more of the youth of the church standing in response to the Lord's call. They may not all go to the mission field or into the ministry. Workers are needed at the home-base and there must be those who will be willing to give of their money so that others may go.

A program of missionary education is an exciting and thrilling experience which no church can afford to miss. It prepares the way for the Gospel to be carried to the uttermost parts of the earth with results to be revealed in eternity. END



Missionaries transcribe songs, sung by native children in their own language.

Visit Missionaries by Tape

by Peter Wilson

FOR a real mission impact upon your Sunday school class, try corresponding with missionaries by tape. It works.

Sometimes missionary form letters fail to enthuse boys and girls in Sunday school. Missionaries, too, often feel disappointed because they cannot convey the atmosphere of their field or the personal yearnings of their hearts in a form letter. They realize that all some form letters do is remind their backers in America that they are still alive.

If these are your circumstances, whether you are a missionary or a Sunday school worker a project of corresponding by tape is what you need.

Especially for those missionaries whom your class knows well or helps support are tape recordings effective. Those missionaries would love to hear a bit of "home singing." A few special numbers by class members, words of greeting by one or two of the pupils and a bit of news of your own church would cheer the missionary. Even more than that, your own pupils would feel that they are having an integral part in missionary service.

When the missionary receives the tape, he can let the boys and girls on his station enjoy it. Of course, the missionary himself will enjoy hearing it too.

Imagine the excitement of the missionary's children, when they hear a tape recording of their playmates back home or of a Sunday school class just like the one they attended before going to the field. Or it may be the first time for the younger children to hear the voices of children in America. The Sunday school class here will be reminded to pray for these "little missionaries" as they hear their voices on tape.

The opportunity to transcribe the native atmosphere of the mission field will thrill the missionary. He will be able to record a missionary challenge with genuine freshness and yet with an intimately personal appeal. He will be able to have these foreign children sing familiar songs in their own language. He can translate thrilling testimonies into English. He will be able to voice his financial needs and other prayer requests in earnest.

When you receive such a tape in the mail and announce it to your class, you are guaranteed to have 100 per cent attendance the following Sunday. Probably other classes and church groups will clamor to hear the tape recording in subsequent weeks. In turn, they will be blessed by the missionary appeal.

So, for a method that will give a dynamic missionary challenge as well as afford a practical avenue of missionary service, find a tape recorder, transcribe a tape and reap the benefits. END

Class sends greeting to missionaries.

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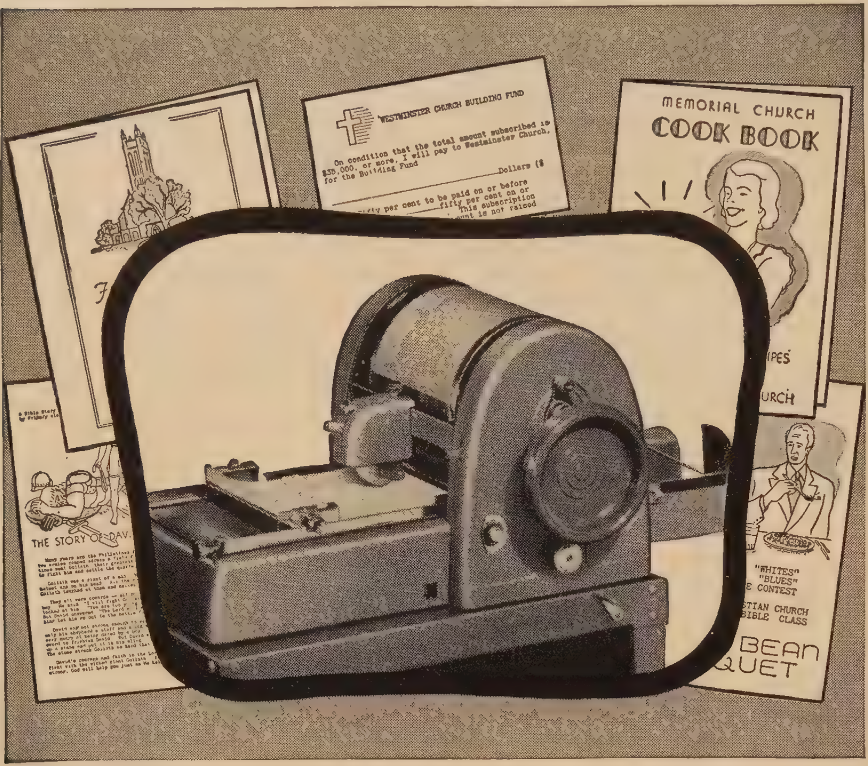

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FINGER STORY

David and Goliath

by Betty Muller

HERE'S a new way to tell the familiar story of David and Goliath. Your Sunday school pupils will thrill at this simple dramatization of I Samuel 17.

Story: The Israelites, God's chosen people, were in battle against the Philistines in the valley of Elah. It was a broad valley with low, rocky hills on either side and a brook running down the middle. The army of the Israelites (hold up right hand) camped on one side and the army of the Philistines (left hand) camped on the other.

One day out of the camp of the Philistines came a giant (Fig. 1). His name was Goliath and he wore a great armor.

As he stood and faced the armies of Israel he thundered out in a great voice (speak in deep, heavy voice), "Choose a man to fight with me, and if he kills me, we will be your servants, but if I kill him, you shall be our servants. I defy the armies of Israel. Give me a man to fight!"

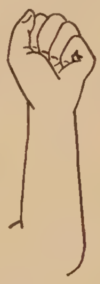
FIG. 1

When the Israelites (right hand) heard the words of Goliath (Fig. 1), they trembled with fear (make right hand tremble).

Twice a day for 40 days, the giant came forth from his camp, but no man in the army of the Israelites dared go out to fight with him.

Now there was a young boy named David (pointer finger) who took care of his father's sheep. David had three older brothers in King Saul's army.

One day David's father told him to go to the camp and take some food to his brothers and find out how they were making out.

When David heard the insulting words of Goliath, he said, "I will go and fight him!"

King Saul soon heard of the young man who was not afraid to fight the giant and sent for David. He was glad to hear that there was a brave man among the Israelites. But as David stood before Saul, the king looked at him and said, "You are not able to fight against this Philistine. You are just a boy."

Still David was not afraid. He told the king how he took care of his father's sheep (Fig. 2). This (wiggle pointer) is David and the other fingers and the thumb are the sheep. David said, "One day while

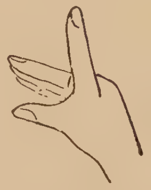
FIG. 2

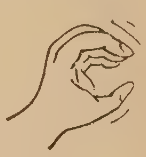
FIG. 3

(Continued on page 70)

Add narration to silent films.

Make Your Own Sound Track

MAKING your own sound track for silent movies is the latest innovation offered by a half dozen companies in the film industry field.

To the Christian worker this means that missionary travelogs or even movies of Sunday school picnics can be given sound accompaniment inexpensively.

Roughly, the new magnetic sound track works on the principle of the tape recording. Changes on the strip can be made at any time. This enables even amateurs to attain near perfection. Working over difficult parts until they are satisfactorily done will give any film a professional touch. Unlike the present photographic sound tracks, now universally used, the magnetic sound track does not deteriorate with age or with repeated showings. However, scratching will mar its performance.

This is what this new innovation means. A missionary just back from the foreign missionary field with a silent film often wishes he could get away from a tiring lecture accompaniment to his movie. With the magnetic sound track he can perfect his talk in advance. Perhaps he can put it down in writing and do a better job. Sometimes a piano or organ background can be obtained to bolster the visual effect. All of this can be done with the magnetic sound track.

To the missionary, it means also that the film may be used more widely. A missionary's furlough is supposedly a rest time, but often with a breath-taking schedule of meetings, all the missionary can hope for is the peace and quiet of the mission station again.

And the missionary cameraman on the field can take his own pictures and return the film to his mission board or supporting churches to attach the sound track.

Or take the Sunday school teacher, for instance. To the up-to-date TV-conscious youth in classes today, silent movies may seem a bit unexciting or just plain dull. With personalized narration affixed by the

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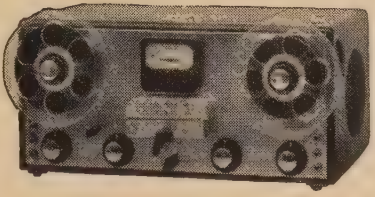

Tops WITH TEENS

AND WITH TEACHERS OF TEEN-AGE SUNDAY SCHOOL CLASSES

If you are looking for Sunday School literature capable of meeting the demands of that irrepressible bunch of teen-agers in your Sunday School, you'll want to examine WORD OF LIFE materials. The Christian writers of these quarterlies, workbooks and teachers' manuals specialize in understanding and helping this age-group with its peculiar problems and possibilities.

You no doubt know from your own personal observation, as well as from church statistics, that more of our children are lost to the Sunday School during their teens than at any other period. WORD OF LIFE writers have dedicated themselves to helping our Sunday Schools retain their young people at this important time of life.

These writers believe that the modern adolescent with all his self-consciousness, diverse infatuations, physical enthusiasm and immature idealism can and must be won to Christ. That is why they have produced student quarterlies and workbooks with a definite evangelistic appeal that presents Christ as the answer to youth's problems.

You will find that the teacher's manual and visual aids offer a complete guide to a more effective ministry among your teen-agers. You may have the WORD of LIFE teen-age packet sent to you without cost or obligation by mailing the coupon at the right.

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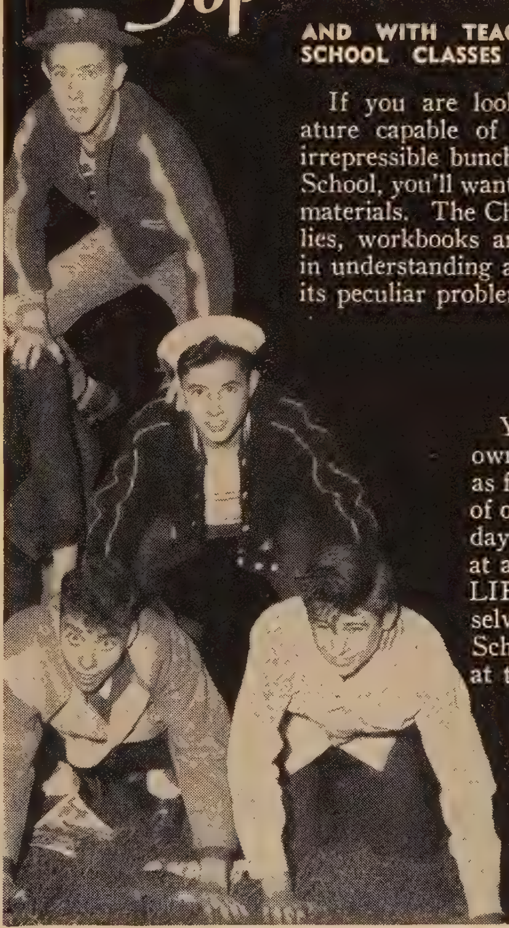

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teacher himself or maybe others in the church more adept in speaking, the pupils' attention is sure to be maintained. Perhaps the teacher can point out the emphasis of the story, adapting it to the specific needs of his pupils.

Or your church travel enthusiast may wish to show his movies at the next men's meeting or adult get-together. By giving the movie a live sound track, it can be made much more instructive, interesting and even humorous.

And what church wouldn't like to have its church history preserved on a sound track as well as on film? Of course, the magnetic sound track can also be used advantageously with teacher training classes, with youth societies, in Bible camps and in many more church-related activities as well.

The price of putting magnetic sound track on existing silent film is 2.5 to 3.5 cents a foot. In addition, it is necessary to purchase a magnetic film projector or adaptor. The prices for these vary with the film company producing them.

For those who have operated a tape recorder, the principle of the magnetic sound track will not be different. A coating of magnetic iron oxide is bonded in a narrow stripe on the edge of the movie film. As the film is projected, sound is converted to impulses that are recorded and retained by the stripe.

Companies which carry the magnetic sound track include Ampro Corporation, Bell & Howell, RCA Division, Victor Animatograph, Movie-Mite Corporation, Reeves Soundcraft Corporation, Eastman Kodak Company and DeVry Corporation.

Although the initial investment may entail a little sacrifice for smaller organizations, yet the practicality and utility of the magnetic sound track make it a wise investment for every forward-looking church organization. END

How to Find Peace

WHAT are you worried about? Do everyday problems engulf you and leave you dismayed and frustrated?

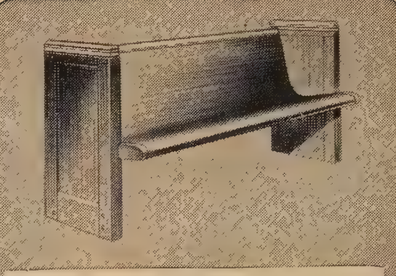
Then you need Someone bigger than yourself. You need Someone Who can cope with the problems of life adequately.

Certainly with the world confusion and turmoil pressing closer and closer day by day, no one is qualified to face each day alone.

But the Bible tells of One Who can "deliver them, who through fear of death were all their lifetime subject to bondage" (Heb. 2:15).

It says that "there is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

You can experience peace in your heart by trusting in Jesus Christ as your personal Savior. We will be glad to furnish further information, if you will write "How To Find Peace," ***Christian Life*** **Magazine, 434 S. Wabash Ave., Chicago 5, Ill.**



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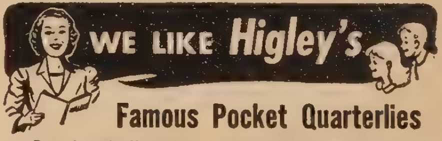

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Flannelgraph shows attendance gains.

Gedaref Wins Despite Odds

IF A Sunday School contest could work in Gedaref, Anglo-Egyptian Sudan, it could work any place! At least that is what workers at the Gedaref Evangelical Sunday school believe.

The obstacles to carrying on a contest in Gedaref seemed almost insurmountable. More than 99 per cent of the population is either Muslim or Orthodox. House to house visitation was impossible, since any unwise effort among the Muslims would only arouse fanaticism that could close doors now open to the Gospel and curtail missionary activity throughout the city. Many of the Orthodox people are just as hostile and great care had to be taken in dealing with them. Different language groups, too, presented a problem.

"Operation telephone" was out, because people in Gedaref do not have telephones. Only one car, owned by the mission, was available for transportation. Since promotional materials cannot be purchased in the Sudan, everything would have to be made by the missionaries and teachers.

Perhaps the greatest problem which confronted the Gedaref Evangelical Sunday School was the fact that in their country, Sunday is not the official day of rest. The Muslim Holy Day, Friday, is the day for closing government offices, stores, etc. Therefore it is difficult for many, even Christians, to be free to attend Sunday school. Only those with independent businesses or who own their own land can attend.

But the missionaries who read about the Sixth Annual Contest last August in CHRISTIAN LIFE knew that, if the Lord wanted them to carry on such a contest, He would help them overcome all these problems. When they presented the idea at the weekly teachers' meeting it was greeted with enthusiasm, and plans were begun immediately.

A survey was made in the mission school, the school roll checked against the Sunday school roll, and children from

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Cheery, bright posters to attract youngsters passing by and boost your VBS enrollment. Each design printed in two or more colors on heavy white paper, 17 x 22 inches.

M8202	"Let's Go" (in 4 colors)	ea. 15c
M8211	"Coming Soon" (red & black)	ea. 15c
M8227	"Bring Your Pals" (light green & brown)	ea. 15c

VBS DODGERS

Colorful handbills to distribute at schools, church and Sunday School, or in neighborhood canvassing. Designs match VBS Posters. Size, 5½ x 7⅜ inches.

M8203	"Let's Go" (in 4 colors)	100, 70c
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Let the community know about your VBS with one of these 3- x 7-ft. banners outside your church. Printed in two colors on wind and rain resistant plastic material. Eyelets for tying in place (or can be mounted on wooden frame).

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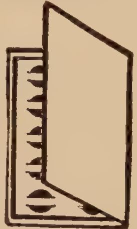

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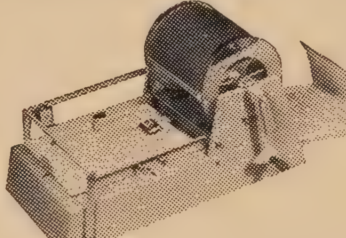

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families Christian in name were invited to Sunday school. Christian women were contacted through the Bible woman. As she visited them the week preceding the contest, she invited her pupils to attend the new Sunday school class for women.

A limited amount of visitation could be done. In the community of Gedaref, with a population of 30,000, 136 families are listed as Christian in name. These included people from the Egyptian Coptic Orthodox, Ethiopian Orthodox, Armenian Orthodox, Greek Orthodox churches, Roman Catholics and Evangelical Protestants. Besides contacting these homes, teachers called upon their absentees each week. All together, a total of 230 visits were reported by the small staff of 11 teachers and missionaries.

On the first Sunday of the contest, Sunday School Superintendent Kamal Effendi told the story of Jacob's Ladder, using the flannelgraph. He then explained that as a Sunday school they hoped to climb the ladder in attendance each week of the contest. Each rung represented a number, and as the attendance climbed, so did the angels on the ladder.

Kamal Effendi's translation into Arabic of the song, "We Are Climbing Jacob's Ladder," was used as their theme song.

Handwork was one of the most effective means used to hold interest and attract new pupils. Nothing pleased these children more than to have something to carry home, especially something they'd made themselves. Small prizes such as tags, pictures, erasers and pencils, were given to everyone present each Sunday. Arabic Gospels of John were given to all who attended three times, and key chains, wall mottoes, Bible picture mirrors and similar items were given for perfect attendance during the contest.

And the patience, perseverance and hard work, bathed in prayer, payed off! Climbing from the previous year average of 40, the Gedaref Sunday School reached an all-time record of 186 on the final Sunday of the contest. Their 298 per cent increase won the second prize in Class E.

But the CHRISTIAN LIFE Sunday School Contest brought many other benefits, besides prizes, to the Gedaref Evangelical Sunday School. Attendance and enrollment were increased (four of the new children enrolled were Muslims), new classes were added, offerings were more than tripled and a feeling of unity and purpose, such as had never before existed, grew up among the teachers. END

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Church Missions Project

by Fred Korotkin

IS YOUR church looking for a way to raise money for missions, above and beyond your regular missionary budget? Perhaps you wish to send one of your missionaries a jeep, car, moving picture camera, projector, or some other piece of equipment, or regularly supply them with Bibles, bandages or medicine.

Why not try saving used postage stamps? Every day your church members are throwing away hundreds of stamps which could be converted into cash – and you'd be surprised how much cash.

A committee should be appointed to take charge of the stamp collecting campaign. Perhaps some church organization such as the women's missionary society, young people's society or a Sunday school class may want to take it over as a project. Every public library has books on philately (the collection and study of postage stamps). Through studying these or by consulting an authority on the subject, the committee should learn and be prepared to instruct the other church members how to soak and prepare the stamps for sale, what kinds of stamps to save, etc.

This group, too, would be in charge of marketing the stamps. Wholesalers and dealers in postage stamps for sale to collectors are constantly seeking sources which will supply them with used stamps in quantity.

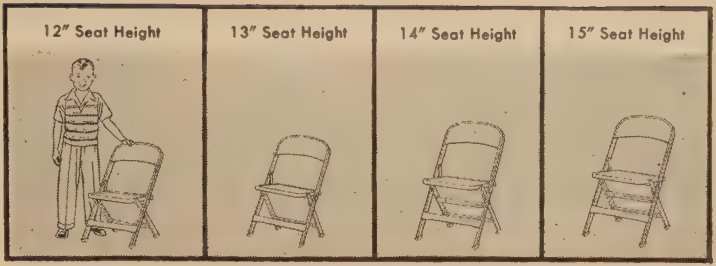
Sources for stamps include home, church and office. The local bank, large business concerns, church publishing houses in your community may be persuaded to help also. Even the common three cent Jefferson stamps are worth something.

Very old stamps bring in the most money. Don't wait for spring house cleaning to go through your attic for old letters. Old stamps are usually worth more when kept on their original envelopes. Old stamps that came through the mails without being stamped by the post office have value too, and should be saved.

Perhaps one of your church members will turn up with a real "find." One envelope with 12 stamps, which was found in a large accumulation of old family correspondence, brought $3,750 in 1952. Think what you could do for your missionaries with that amount of money!

If your missionary society does considerable mailing to branch offices or mission stations, that too will be a good source, for foreign stamps are high in value. Some stamps are worth more than others, so after finding out which kind will bring the most money, you could even request missionaries to use a certain type. By using only the better stamps, they can help you recover eye-opening amounts of money.

Special kinds of stamps, such as duck



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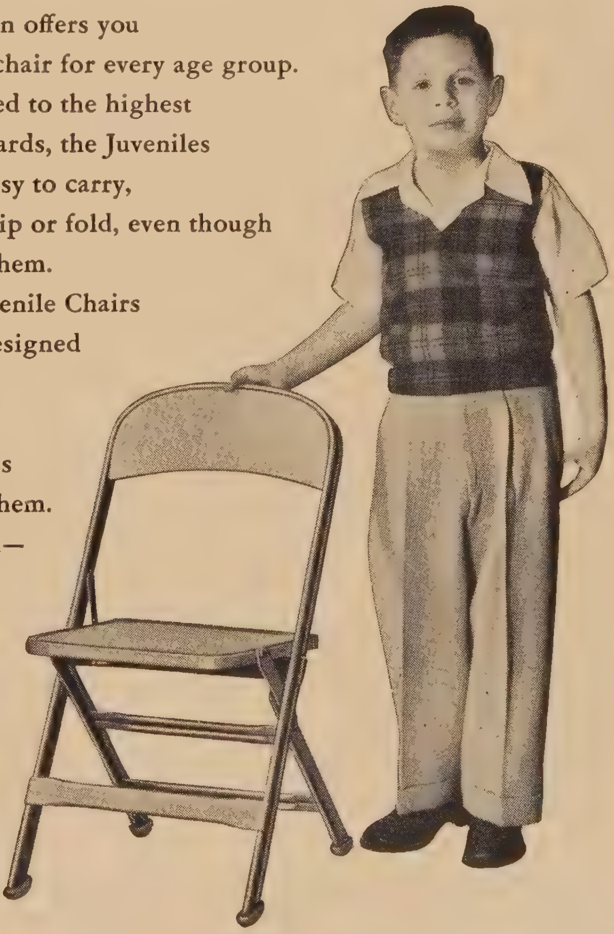

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Place the "Mission Fund" stamp box at the back of the church or in some other convenient place and watch how quickly it will fill up, once the congregation knows the purpose of the drive and becomes enthusiastic about it. See, too, how the interest in missions will grow, because, day after day, as they search for stamps, your people will be constantly reminded of missions. END

DAVID

(Continued from page 64)

I was with the sheep, there came a lion (Fig. 3) and he took a lamb out of the flock ("lion" grabs thumb of right hand). I went out after him and killed him (strike "lion" with pointer), and brought the lamb safely back" (release thumb from "lion's" mouth).

"Once a bear (Fig. 4) came to take my sheep, and I struck him and killed him (strike "bear" with pointer). God delivered me from the lion and the bear and He will deliver me from the hand of this Philistine!"

Then Saul said to David, "Go, and the Lord be with you." Saul took his own armor and put it on David (Fig. 5). But David said, "I cannot go with this, for it is too heavy and I am not used to it" (pointer struggles).

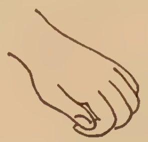

FIG. 4

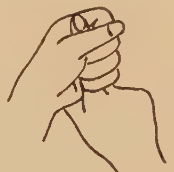

FIG. 5

So David (pointer) took off the heavy armor. He picked up five smooth stones from the brook and with his slingshot and great faith in God, he went out to meet the Philistine (Fig. 1). (Have "David" and "Goliath" as far apart as possible to begin with, that they may advance slowly and dramatically as the story continues).

The terrible giant drew near. When he saw how young and fair David was, he was furious. He began to curse and to make fun of David.

David cried out, "You come to me with a sword and a spear, but I come to you in the name of the Lord of hosts. He will deliver you into my hands that all the earth may know that there is a God in Israel!"

David and the giant came closer and closer and then—David put one of the stones into his slingshot. He swung it around his head (describe circle with pointer) and zing! (jerk pointer) the stone hit the giant right on the forehead and killed him! The giant fell to the ground dead (make Fig. 1 topple over).

When the Philistines (left hand) saw that their champion was dead, they all started running away and the Israelites (right hand) chased them (move both hands quickly to left). That day David became a great hero in Israel. END

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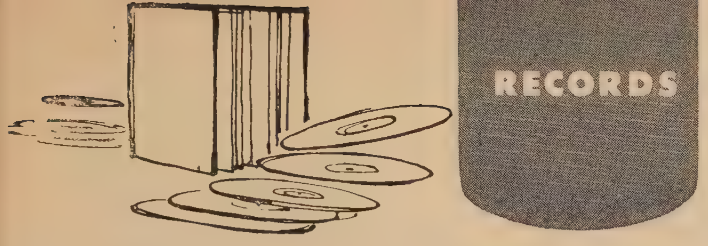

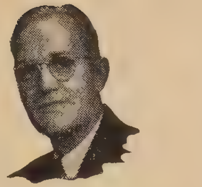
WENDELL LOVELESS
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

Tops in "Spot Recording"

IN THE February issue I asked for information concerning taped programs of sacred music available for use in hospitals and homes with shut-ins. A staff member of the Minnesota Mining & Manufacturing Co., immediately wrote that such tapes are supplied by the A-V Tape Libraries, Inc., 730 Fifth Ave., New York City. I have just received a listing of the numbers which they can furnish. There are several programs of organ numbers, as well as orchestral selections. A catalog and complete information will be sent upon request.

■ Six sides of effective "spot recording" were recorded at Winona Lake, Ind., last summer by the Convention Choir of Youth for Christ under the able direction of Don DeVos. They have been put into circulation under Youth for Christ's own label. The tempo and production are characteristically lively and bright and I have been impressed with both the good vocal blend of so large a group of voices and also their clear enunciation.

Don DeVos had excellent control of his ensemble. He was assisted by fine accompanists who unfortunately are nameless on the labels. Strange, isn't it, that these people who can so easily make or mar a vocal endeavor are so often unrecognized when it comes to label credits. These are the numbers: two sides of a *Patriotic Medley*, including *The Marine's Hymn*, *God Bless America*, *Anchors Aweigh*, the *Air Corps Song* and the *Artillery Song*. Then there are some popular choruses, *Sing When the Day Is Bright*, *Do Lord*, a medley of *Rainbow Songs*, *Mansion over the Hilltop* and a solo by Don DeVos, *When I Met My Savior*, in which he is accompanied by Lois Hatt and Les Barnett.

■ I must tell you about two other recent Super Recordings releases, both by baritone voices. One is by the young Milwaukee, Wis., singer, Don Gramm, whose work has been favorably reviewed before in these columns. Gramm has done an excellent job with a cutting of Stephen Adams' *The Holy City*. On the other side is *The Love of God*, equally well done. He plays his own organ accompaniments and you couldn't ask for a nicer general result.

■ Henry D. Wiebe is the other baritone voice who has done some recording recently for Super. He hails from Lincoln, Neb., where he works regularly with the Back to the Bible Broadcast. Two of his fine recordings are *That One Lost Sheep* and *Oh, What Love*, to both of which he brings a smooth, resonant voice and a most apparent understanding of the significance of the song lyrics. Mrs. Wiebe accompanies at the piano and staff organist Eugene Clark nicely contributes organ background.

■ Here's a new voice on recording and it is one of the most pleasing in the bass-baritone voice range that I have heard in a long time. He is Dave Donaldson, a student at Rockmont College in Denver, Colo. He is taking special voice instruction from Aram Philibosian, one of the sweetest and best-controlled voices in sacred music circles today.

Donaldson has recorded two numbers for the Sacred label. His voice is smooth, vibrant, sincere and without apparent ostentation. There is not too much vibrato and he sings the message, not merely tones. One of his songs is the ever popular *God Leads Us Along* and on the other side is *All He's Done*, a composition by Gaye Taylor. I hadn't heard this number before, but it is truly beautiful.

■ Super Recordings have done a fine thing recently in producing an album (both 78 rpm and long play) of *Songs in the Night* from the Village Church in Western Springs, Ill. Many of our readers who listen to that Sunday night broadcast regularly will be particularly glad to learn of this new set of recordings. The King's Karollers trio sings *The Unveiled Christ*, Glenn Jorian sings *But This I Know* and Don Hustad at the organ does *Sunlight*. There are three sides of *The New Creation*, a scriptural and inspirational talk by Pastor Lloyd Fesmire. This album is above average and has interest factors which should give it wide circulation. Super's deft engineering touch is recognized in the high quality of technical production.

■ Speaking of Columbia, I have a disc which was done by the Johnson Family Singers under that label. They sing mildly "western style," but don't overdo it at all. They have good quality voices, and while it may be a bit rhythmic for some, they certainly sing a fine message. The longer I live, the more I am impressed with the fact that some people receive a real blessing from every type of musical production. The Lord accomplishes some of His purposes through the devices which some of us regard as quite beneath us. The Johnson Family sings *The Old Family Bible* and *Wait for the Light to Come*. A good message is in both of these. They use guitar and piano accompaniment quite effectively. END

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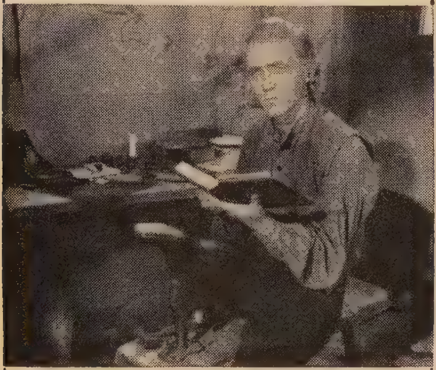

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SLICKED UP

(*Continued from page 27*)

building, complete with fireplace, is now being erected. The parking space of Ben Lippen Conference in North Carolina has been enlarged. The Morning Cheer Conference Grounds in Pennsylvania has a newly built auditorium which seats 1,200. At Okoboji Bible Conference in Iowa, the grounds have been improved and made more attractive. And Indiana's Winona Lake, widely known as the "world's largest," a new prayer chapel has been added. Forest Home has erected a new dispensary.

Sanitation facilities probably have been improved the most greatly since 1950 according to the word of conference directors. Among the conferences which report improved or modernized sanitation facilities are Tri-State Bible Conference, New York; Beulah Beach Conference, Ohio; Blue Water Conference, Ontario; Winona Lake Assembly, Indiana; Mount Hermon Association, California; Morning Cheer Conference, Pennsylvania; Cedar Lake Conference, Indiana; and Camp Cedar Crest, California.

To accomodate the increased crowds attending the conferences are new cabins, dormitories and hotels. At Indiana's Cedar Lake Conference Grounds, a new 20 room hotel has been added. Mount Hermon reports the addition of three hotel units and three lodge units. New cottages have been constructed at Glen Rocks and at Ontario Bible Conference. LeTourneau Christian Camp tells of the new Strathearn Memorial Lodge guest house, a $75,000 building offering "comfortable modern bedroom facilities with every convenience, including maid service."

Down South in Florida's Winter Bible Conference Grounds a new 25 room lodge, a 60 room hotel and a 30 room motel have been added in the past four years. At New York's Odosagih Bible Conference, rooms have been added to their "Biltmore" lodge.

But none of these added features detract from the Bible conference program. Bible study, of course, is the main attraction for adults. Evangelistic and missionary addresses are given too. Many conferences supplement these with special musical programs for enjoyment and inspiration.

Christian Life is aiding the varied camp program by offering Summer Institutes of Christian Writing at three Bible conferences across the country.

The days of out-dated Bible conferences seem to be almost over. But the old-fashioned Gospel is destined to remain the center of Bible conference attraction.

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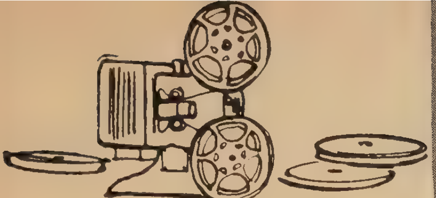

FILMS YOU CAN USE EFFECTIVELY

Harry Bristow
editor

Church History Film Released

WHAT do you know about church history? If your answer is, "Very little," don't be too ashamed. You're not the only one. In fact, few Christians would get a passing grade on a church history test. Studies on this subject have often been overlooked. In many cases the reason for this neglect has been that leaders have been unable to find an attractive way to present it. However, audio visuals now expound church history in a most interesting and effective manner.

■ The Society of Visual Education, Inc., has released a set of eight 35 mm filmstrips in color entitled *The History of the Christian Church.* Contents cover the history from the resurrection of the Lord Jesus Christ up to the church of today. Use of this material will help Christians to re-evaluate their precious heritage. Through word and picture they will realize the price that has been paid to give us the Gospel. Utilization guides supplied with the filmstrips provide helps such as: why use, possible uses, narration and chronological listing of years covered by each unit. These filmstrips are very highly recommended.

The audio visual producers are slowly making available materials to use in teaching Christian doctrines. The Church Craft Pictures, Inc., have released *The Lord's Supper,* a 35 mm filmstrip in black and white. Such important questions as "What is it?" "What are the benefits?" "Who may receive it?" and "How to prepare for it?" are clearly and scripturally answered. Pastors will find the filmstrip helpful in church membership classes and communion preparatory services.

■ True to life stories are found in *This Is The Life* Series produced by Concordia Films. In this day of juvenile and parental delinquency, the film *As the Twig Is Bent* brings a most needy lesson.

This time the Fishers have an experience with the new neighbors, the Stones. It is not long before the Fisher family in varying circumstances are inviting the Stone family to church. While pruning a rose bush, Grandpa Fisher strikes up a conversation with Mr. Stone. During the conversation, Mr. Stone boldly states he does not see the need of his children going to church to get readymade ideas forced on them. He will let them decide for themselves when they are old enough.

New film brings lesson from garden.

The ever-alert Grandpa Fisher seizes the opportunity to drive home a truth by applying the lesson derived from the care given to a growing rose bush. The bush needs pruning, spraying and weeding when it is young. So it is with our children. They are a trust from the Lord. They are not our own; they are His. We are not only responsible to feed their bodies but also their souls.

The results of the lack of Christian training are very evident when Bill Stone, after using his father's car without permission, is faced with a hit and run charge. Admonition from the police chief and the very obvious difference between his son and Freddie Fisher, a Christian young man, brings the father to see the need in his family for the ministry and fellowship of the Church of Christ.

The film provides an excellent study in the contrast of a Christian home and a non-Christian home. The film should be useful in Parent-Teacher meetings and family nights in the church. Running time 30 minutes in black and white.

■ The United World Mission directed by Dr. Sidney Correll has released a new film entitled *Korea As I Saw It.* Results of the Korean War upon the cities and populace are very vividly shown. The narrator reveals that there are 500,000 widows in Korea, 150,000 orphans, 1,500 churches destroyed and 500 pastors martyred. Children have been heard to sing "Jesus loves me, this I know; for the G.I.'s told me so." This is a short film intended to be a sermon starter to use in a preaching service. This style in a missionary film has some merit but it is doubtful whether it will convey the need unless accompanied by one from the field or a trained representative. Running time 15 minutes in color.

■ To arouse Christians to witness for the Savior, I suggest use of the film *Lift Up Your Eyes.* This is another in the personal evangelism film series produced by Broadman films. The film is completely narrated but despite this, it conveys a powerful message. It is pointed out that all Christians accept the fact that men are lost outside of Christ, but few are burdened enough to witness to vast multitudes who

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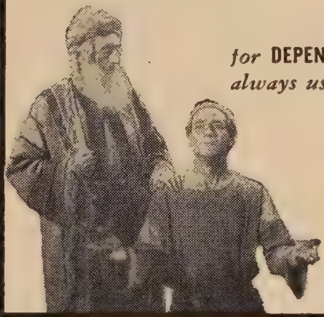

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are daily going into a Christless eternity. The film reveals the laxity of the Christian to witness to the mailman, the paper-boy or the neighbor. The Sunday school teacher is shown so busy with other activities that he finds no time to single out the individual boy and girl and lead them to a definite decision.

■ The Hour of Decision has released edited TV programs for general distribution. These are live film productions, not kineoscope. In all, there are 14 titles. Each film features Cliff Barrows, Bev Shea, Paul Mickelson, Tedd Smith and a powerful gospel message from Billy Graham. These films, though short in length, can be used by themselves but will be more effective when used in conjunction with another film. Most effective use would be for the conclusion of the film program. Other suggested uses would be in Sunday night church services and youth meetings. Films run from 15 to 20 minutes in black and white. END

MARTIN LUTHER

(Continued from page 32)

be a consistent application of biblical principle, not only to the theater, but to radio, television, magazine and general reading.

"The Christian's primary responsibility is to live to the glory of God and in obedience to His holy Word. His responsibility to be an example to his fellow Christians is very important but somewhat secondary to this. As a consequence, more and more thoughtful Christians are coming to the conclusion that in all realms of entertainment the principle of selection rather than outright prohibition should be operative."

Woods suggested a few questions for the Christian to ask himself: "Is it the will of my Lord and Savior according to His Word? Will God my Father be glorified thereby? Will this promote in me spiritual growth and Christlikeness? In this decision is there restraint of God the Holy Spirit? Is it in conformity to the teaching of the Scriptures? Will it cause my brother to stumble?"

Whatever the answer, Martin Luther once again has stirred up a tempest. Staunch evangelicals stood on both sides. And while the film, *Martin Luther*, will probably not cause another reformation, yet to evangelical Christians it will cause a re-evaluation or a reaffirmation of principles of separation.

When *Martin Luther* comes to town, Christians will undoubtedly be asked to attend. Whether they attend or stay home, it behooves them to have their reasons ready. Under the direction of the Holy Spirit and in compliance with God's Word, the Christian's stand on the film, *Martin Luther*, will be made. END

THE LAST RIDE

(Continued from page 22)

wood Grant in charge of the ranch at home although Don was there all the time.

School had started the week before and Don and Julie should have been there, but he had insisted upon waiting. He had to be the one to tell Mike that he was selling Turk, the big, powerful stallion his dad had given to him the week before he died, and that he and Julie were going to get married and go away to school.

"Have you talked with Mike?" Julie half whispered again.

"What did you want to talk to me about?" Mike asked brusquely, coming out of the shadows.

Julie turned and melted into the darkness.

Don straightened slowly. His collar had suddenly become hot and choking. "I — I wanted to talk to you about Turk and Julie."

Mike followed him into the kitchen silently and sat down on a kitchen chair beside the stove.

"You know you wouldn't let me have any money to go away to school."

"And it still holds."

"Well," Don continued. "I'm taking up that fellow who offered me $4,500 for Turk."

"What?"

"I'm selling Turk."

"But you can't do that," Mike spluttered. "He's the backbone of our breeding stock."

"I'm selling Turk," Don continued. "And Julie and I are going to be married and go away to school together."

For almost a minute Mike sat there staring at the floor and breathing heavily. Muscles rippled in his arms as he slowly, methodically worked his fists.

"Turk belongs to you, Don," he said coldly. "You hold title to him so you can sell him and ruin our breeding stock if you want to." He got to his feet. "But Julie's too good for you."

Don's face went white. "She doesn't seem to think so."

"She pities you, Don, pities you for the coward you are." He turned on his heel and strode towards the kitchen door. "And if you marry her, you'll see the day when she loathes you for it." He turned back once more. "And you think you're going to be able to preach to us out here." His lips curled deliberately over the words. "That's a laugh! Nobody's going to listen to a coward!" With that he flung open the kitchen door and strode out into the darkness.

Don wanted to run after him, to call out that he would ride Big Red the first thing in the morning, that he'd ride him or kill himself trying. But what of his promise to the Lord? He stood

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there staring into the night after his brother. He would never be able to talk to Mike of Christ.

Julie would be waiting anxiously on the front porch, Don knew. She had been praying about that meeting with Mike, too. But he couldn't talk to her now. He turned and limped up to his room and dropped wearily into a chair.

His half-packed bag stood open at the foot of the bed. It would be so easy to slip out of the house and into town, to go on to school alone. He could sell Turk by mail. And as for Julie——. He got up and picked up his cane.

Strange how that knee got to bothering him when he was tired and upset. He hobbled to the window and looked out. The bunkhouse was dark and so was the living room below him. He hadn't heard Mike come in, but everyone else must be asleep.

Was Mike right? Was it wild, uncontrollable fear that really kept him from riding Big Red? Was he only deluding himself when he thought it was his burden for those around him who had never heard of Christ? Was he just being prudent or was he actually a coward hiding behind the Lord?

Without quite realizing what he was doing he slipped into his jacket and went down the stairs and into the yard. Big Red was alone in the corral. In the bright moonlight he could see the big horse's grotesque head and small, hate-filled eyes. The bronc had turned to face him.

"Just as ugly and mean as ever, aren't you?" Don said aloud. The sweat had come out on his forehead and his hands and shoulders were quivering.

His rope was coiled and hanging in the barn. He got it and let himself into the corral. Big Red had never been a hard horse to rope or to saddle.

Don threw his cane into the corner contemptuously and, dragging his bad leg, advanced towards the bronco. Big Red backed away suspiciously.

Can't get too far from the snubbing post, Don told himself, *and I've got to watch for those front hoofs.* His breath was coming in short, quick gasps and his light jacket was soaked with perspiration.

The first loop fell across the horse's head and he whirled, shaking it off.

Easy now, Don said to himself. *Easy now. Don't frighten him.*

He formed another loop and held it ready as he sidled closer to the big horse. It had been more than a year since he had thrown a rope, but this time he managed to drop it neatly over the bronco's neck.

With a snort of rage Big Red reared and threw himself backwards. But Don was too fast for him. With lightning speed he looped the rope about the snubbing post and drew it up tight.

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Sharp, driving pains stabbed from his knee up into his thigh and down towards his ankle. But he gritted his teeth determinedly.

"Come on there, fella," he said under his breath as he braced his feet and hauled on the rope. "You'd just as well come now. You're not going to get away. That's it, Red. One more time! One more time!"

His breath was coming in long, wracking sobs and the pain in his knee was a live coal shoved against searing flesh. But he dare not stop. Slowly, reluctantly, Big Red allowed himself to be worked close to the snubbing post until his nose was down against it and he stood, every muscle quivering in protest.

Somehow, Don dragged the saddle out into the center of the corral and threw it on the horse's back. Hopping on one foot, he slipped the halter into place and buckled it. His heart was pounding against his ribs and the cold sweat was standing out on his forehead. He wiped the palms of his trembling hands on his jeans.

Fear seized him in its icy fingers and squeezed him until he could scarcely breathe. But he had to get on Big Red. *He had to know!* Clumsily he swung into the saddle, loosening the rope as he did so and letting it fall free.

He had expected Big Red to throw himself into the air with a snort of rage the instant his foot touched the stirrup, and whirl as he used to do to loosen the rider's grip in the saddle or sending him plunging to the ground. But instead, the bronco stood there stubbornly, not moving at all.

This was different. Something new he had picked up on the circuit. Don touched him with the spurs gingerly. A year ago that would have been enough to have sent him into a pitching, whirling, sun-fishing frenzy, but now the skin twitched at the prick of the rowels and the horse still stood there, unmoveable.

"Come on!" Don exclaimed, raking Big Red from withers to flank. "Come on! Let's get it over with!" The horse snorted at the bite of the spurs, but he only lowered his head and spread his front legs stubbornly.

As he was about to spur Big Red again, a voice from the shadows behind him called gruffly. "Don, what are you doing out there?"

It was Mike come to taunt him. Don turned quickly in the saddle but did not answer.

"One of the fellows at Cheyenne rode him to a standstill," his brother said in a voice that was hollow and far away. "It ruined him. We haven't been able to get him to buck since. That's why I kept him in the corral

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this afternoon after we turned the others out. The fox farm's coming after him tomorrow."

Mike Hollis walked into the corral and took Big Red's halter. "What were you doing on him?" he asked. His voice was as gruff as ever, but there was new respect in it, the respect and admiration that had been there before Don had announced he wasn't going to ride again. "What were you doing? Trying to prove to Julie and me that you're a man after all?"

Don shook his head. "Not exactly," he said softly. "I had to find out something for myself. *I had to know whether God really called me to preach or—or whether I was going into the ministry because I was scared of Big Red and all the others like him.*"

Mike hesitated a long minute. "Well, you'd better get off there and come on in the house. There are some things I want to talk to you about before you and Julie leave in the morning."

Slowly the two brothers walked together through the night air to the ranch house, with Don leaning heavily on Mike's arm for support. END

DON JUAN'S WELCOME

(Continued from page 23)

thing under her breath, but don Juan didn't pay any attention. A thin boy came running to unsaddle the mules.

"Pasa adelante, my friend," invited don Juan warmly, as he shooed a cat off the best chair.

Brian entered and removed his hat. A timid girl of about 16 took his hat to a table and left for the kitchen to return in a few minutes with a steaming cup of black, fragrant coffee.

He thanked her and slowly sipped the delicious drink while he prayed silently for guidance as to how to broach the subject of his desire.

Glancing around the room, he saw a guitar hanging on the wall near him. "May I play it?" he asked his host.

When consent was readily given, he took the guitar and started playing some choruses. Then he began to sing in his pleasant baritone voice, "Do you wonder why it is I love Him, I will gladly tell you why. It's because He left His home in glory to die for me——."

As soon as Brian started to sing, children came running from all directions to hear the music. Soon, too, their elders followed. Don Juan busied himself finding seats for his neighbors. He shouted to his wife to bring some benches from the kitchen. A crowd appeared from everywhere.

Brian told the children to come closer so he could teach them some songs. Shyly at first, then with more and

(Continued on page 84)

Bible Conferences and Camps

EAST

America's Keswick, Keswick Grove, N. J. May 28-Sept. 6. Adult conferences. Write: Registrar, Victorious Life Testimony, Keswick Grove, N. J.

Beulah Beach Bible and Missionary Convention, Beulah Beach, Ohio. June 25-July 3, youth conference; July 3-10, children's junior camp; July 10-17, children's senior camp; July 24-Aug. 8, missionary convention and Bible conference. Write: The Management, Beulah Beach, Ohio.

Buffalo Bible Conference, Ebenezer, N. Y. July 5-24, children; July 24-Aug. 7, young people; Aug. 8-Sept. 6, adult and family. Write: Sherman H. Butler, Vice-President, Buffalo 24, N. Y.

Camp Cathedral Pines (for girls), **Camp Pineridge** (for boys), Rumney, N. H. July 3-Aug. 28. Write: New England Fellowship of Evangelicals, 9 Park St., Boston 8, Mass.

Camp-of-the-Woods, Speculator, N. Y. June 19-Sept. 7. All ages. Write: Gordon L. Purdy, Director, Speculator, N. Y.

Central New York Bible Conferences, Homer, N. Y. Write: Mrs. Merle E. Tebo, 18 N. Main St., Homer, N. Y.

Covenant Hilltop Conference, Cromwell (near Hartford), Conn. Write: Rev. Paul P. Fryhling, Director, Box 101, Cromwell, Conn.

Deerfoot Lodge, Speculator, N. Y. July 10-Aug. 21. Boys 8-18. Write: Ralph E. Patterson, Director, 156 Fifth Ave., N. Y. 10, N. Y.

Dorwillen Christian Camp, Suffern, N. Y. Children. Write: Mr. James E. Bennet, 140 Nassau St., N. Y., N. Y.

Elohim Bible & Missionary Camps. Castile, N. Y. July 15-Sept. 1. Children's camp, youth conference, adult Bible and missionary conference. Write: Rev. Donald M. Perkins, Director, Box 115, Castile, N. Y.

Erie Bible Club Camp and Christian Workers Conference, 4032 W. Lake Rd., Erie, Pa. June 28-July 18, children; July 19-23, adult. Write: Mrs. Warren C. Parker, 2430 Station Rd., Wesleyville, Pa.

Harvey Cedars Bible Conference, Harvey Cedars, N. J. June 28-Sept. 6. Young people's and general conference. Write: Rev. Al Oldham, Box 218, Collingswood, N. J.

Heart Lake Bible Conference, (near Jermyn) Pa. July 3-4, Independence Day Conference; July 5-18, Camp Watanah for boys and girls; July 19-25, Reformed Episcopal Young People's Conference; July 26-Aug. 1, youth conference; Aug. 2-Sept. 6, family and general conference. Write: S. T. Percival, Jr., P. O. Box 11, Scranton 1, Pa.

Highland Lake Bible Conference, Highland Lake, N. Y. June 19-Sept. 6. Family. Write: Highland Lake Bible Conference, Highland Lake, N. Y.

Hilltop Youth Conference, Cromwell, Conn. Aug. 28-Sept. 6. Youth, ages 17-30. Write: Box 101, Cromwell, Conn.

Lake Arrowhead Bible Conference, Brackney, Pa. June 27-Aug. 29. Young people and adults. Write: Box 505, Binghamton, N. Y.

Lake Erie Bible Conference, Erie, Pa. Write: C. A. Bacon, Business Manager, Conference Manor, 4032 W. Lake Rd., Erie, Pa.

Lakeside Bible Conference, Inc., Kent Cliffs, N. Y. Children and teen-agers. Write: 290 Eighth Ave., N. Y., N. Y.

LeTourneau Christian Camp, Canandaigua Lake, N. Y. Summer season, June 10-Sept. 12. Open all year. Write: Harold J. Seeley, Managing Director, P. O. Box 48, Canandaigua, N. Y.

Montrose Bible Conference, Montrose, Susq. Co., Pa. July 3-Sept. 7, adults; July 5-11, young people; July 12-25, children. Write: W. Douglas Roe, Executive Secretary, Montrose, Pa.

Morning Cheer Bible Conf., Sandy Cove (near North East), Md. June 14-Sept. 6, adults. Camps for boys and girls, June 27-Aug. 15. Write: George A. Palmer, Box 3, Philadelphia 5, Pa.

Mountainbrook Camp, in the Pocono Mountains near Stroudsburg, Pa. June 20-Sept. 6. Girls 6-14. Write: Rev. Percy B. Crawford, P. O. Box 1, Philadelphia 5, Pa.

North Mountain Bible Conference, Red Rock (near Wilkes Barre), Pa. July 2-Aug. 22. Family Conference. Write: Robert W. Lancaster, Director, Box 22, Wilkes Barre, Pa.

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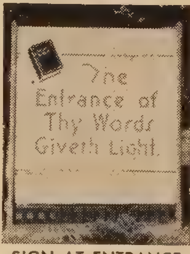

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Ocean City Summer Bible Conference, Ocean City, N. J. June 27-Sept. 6. Write: David P. Wright, Director, 603 Tenth St., Ocean City, N. J.

Odosagih Bible Conference, Machias, N. Y. July 25-Aug. 8. Write: John E. Whitney, President, 136 E. 3rd St., Bloomsburg, Pa.

Ontario Bible Conference, Lycoming, N. Y. Write: Rev. T. Dale Leavesley, 38 Fifth Ave., N., Troy, N. Y.

The Old Mill Bible Conference, Brandamore, Pa. Children and adult. Write: Harold W. Yocum, 312 West Ave., Wayne, Pa.

Penn Grove Summer Bible Center, near Hanover, Pa. Children, youth and adult. Write: Rev. Ralph E. Boyer, Box 1, York, Pa.

Pinebrook Bible Conference, in the Pocono Mountains near Stroudsburg, Pa. June 19-Sept. 6. Young people, 14 years and up. Write: Rev. Percy B. Crawford, P. O. Box 1, Philadelphia 5, Pa.

Pine Bush Bible Camp. Thompson Ridge, Orange Co., N. Y. Boys and girls. Write: Howard H. Klenk, 9120 Columbia Ave., North Bergen, N. J.

Pinnacle, Voorheesville, N. Y. General Bible Conf., Junior girls' camp, senior girls' camp, boys' camp, family unit. Write: Mary A. Rogers, Assoc. Director, 281-283 State St., Albany 6, N. Y.

Camp Pioneer, Angola, N. Y. June 5-Sept. 19. Children, young people and families. Write: Rev. Ernest E. Heuer, 653 Michigan Ave., Buffalo 3, N. Y.

Providence Summer Bible Conference, Barrington, R. I. July 3-Aug. 29. Write: Everett S. Graffam, Managing Director, Primrose Hill, Barrington, R. I.

Rumney Summer Bible Conference, Rumney, N. H. July 3-Sept. 6. Youth, general, pastors, Christian education, high-schoolers. Write: New England Fellowship of Evangelicals, 9 Park St., Boston 8, Mass.

Sacandaga Bible Conference, Inc., Broadalbin, N. Y. Children and adults. Write: Arthur Johnston, Director, Broadalbin, N. Y.

Shadowbrook Camp, In the Pocono Mountains near Stroudsburg, Pa. June 20-Sept. 6. Boys, 6-14. Write: Rev. Percy B. Crawford, P. O. Box 1, Philadelphia 5, Pa.

Shadyrest Bible Conference, Chesterfield, N. J. July 26-Sept. 6. Children and adults. Write: Rev. V. D. Geren, Director, R. D. 1, Yardville, N. J.

Stony Brook Bible Conferences, Stony Brook, L. I., N. Y. July 2-10, Lutheran Bible Conference; July 10-17, United Presbyterian Young People's Conference; July 17-24, Stony Brook Young People's Conference; July 25-31, New York State Christian Endeavor Union; July 31-Aug. 7, Stony Brook General Bible conference (family); Aug. 7-22, Believer's Bible Conference.

Susque Boys Camp, Williamsport, Pa. Aug. 12-Sept. 4. Boys, 10-17. Write: W. Robert Dittmar, Director, 124 W. Fourth St., Williamsport, Pa.

Tri-State Bible Conference, Port Jervis, N. Y. May 28-Sept. 6. Junior, young people, adult, special week end. Write: Rev. F. Leon Taggart, R. R. 1, Port Jervis, N. Y.

Word of Life Camp, Schroon Lake, N. Y., Young people and adults. Write: Word of Life Camp, Box 511, N. Y. 8, N. Y.

York Beach Bible Conference, York Beach, Me. General conferences and children's meetings. Write: Arnold V. Pent, Jr., P. O. Box 1, York Beach, Me.

MIDWEST

Camp Awana, Fredonia, Wis. June 26-Sept. 6. Boys and girls (8-18). Write: Lance B. Latham, 3859 N. Central Ave., Chicago 34, Ill.

Blessed Hope Bible Conference, Piatt Lake (near Strongs), Mich. July 31-Aug. 13. All ages. Write: Rev. Guy E. King, Director, 1109 Ludington, Escanaba, Mich.

Byron Bible Camp, Huron, S. D. Young people, children and adults. Write: Box 211, Huron, S. D.

Cedar Lake Conference Grounds, Cedar Lake, Ind. June 26-Aug. 15. Bible conferences and young people's camps. Write: Manager, Box 87, Cedar Lake, Ind.

Gitche Gumee Camp, Eagle River, Mich. July 11-24, junior camp; Aug. 1-21, Bible camp and conference; Aug. 22-28, missionary conference. Write: Rev. John J. Rader, Camp Director, Eagle River, Mich.

Gull Lake Bible Conference, near Kalamazoo, Mich. June 26-Sept. 6. Write: Ben F. Gordon, President, 480 Cheshire Drive, N. E., Grand Rapids, Mich. (July-August, Box 248, Kalamazoo, Mich.)

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Keewahdin Bible Conference, near Port Huron, Mich. July 4 - Sept. 6. Adult conference and daily children's classes. Write: Rev. Ernest Kuhnle, 5041 Woodhall, Detroit 24, Mich.

Lake Geneva Youth Camp, Lake Geneva, Wis. June 27-July 11, Aug. 1-15, Girls Camp; July 11-25, Aug. 15-22, Boys Camp. (Ages 8-16). Write: S. Engstrom.

Lake Superior Bible Camp, Ironwood, Mich. July 19-24, Junior week (9-11); July 26-31, Intermediate week (12-14); Aug. 2-7, Senior week (15 and up). Write: Rev. William L. Hendricks, Director, First Baptist Church, 213 South Mansfield St., Ironwood, Mich.

Lazy Lodge Resort, Moose Lake, Wis. Write: Lazy Lodge Resort, Hayward, Route 4, Wis.

Maranatha Bible and Missionary Conference, Muskegon, Mich. June 27-Sept. 6. General Bible conference. Write: Route 1, Lake Harbor Road, Muskegon, Mich.

Camp Michawana, Middleville, Mich. July 25-Sept. 4. Write: Ray Bayne, Director, 21122 Indian Rd., Detroit, Mich.

Midwest Keswick, Mound, Minn. July 2-5, July 11-18, Sept. 3-6. Adult conferences. Write: K. Sewall, Mound, Minn.

Mission Farms, Medicine Lake, Minn. Series of Bible camps and conferences. Write: H. J. Paul, 3401 Medicine Lake Blvd., Minneapolis 22, Minn.

Okoboji Lakes Bible and Missionary Conference, Arnolds Park, Ia. May 29-31, July 3-5, Aug. 6-15, Sept. 4-6. Write: R. R. Brown, 2006 Douglas St., Omaha 2, Neb.

Okontoe of the Northwoods, Lakewood, Wis. Write: D. Steeves, 2707 Olive St., Racine, Wis.

Peniel Bible Camp, Medicine Lake, Minn. Adults and children. Write: Dr. Paul S. Rees, 810 S. 7th St., Minneapolis 4, Minn.

Camp Sun-Chi-Win, Lake Lundgren, Pembine, Wis. July 6-Sept. 5. Camp for underprivileged children. Write: Bill Dillon, Sunshine Gospel Mission, 604 N. Clark St., Chicago 10, Ill.

Camp Tadmor, Near Steelville, Mo. May 15-Sept. 6. Children's camp and adult conferences. Write: Robert Widbin, 3318 McKibbon Rd., St. Louis 21, Mo.

Upper Peninsula Bible Camp, Forsyth, Mich. Children's camp, youth conference, family week. Write: John Small, Forsyth, Mich.

Camp Wild Rose, Wild Rose, Wis. July and August. Children 7-13. Write: Mrs. Bert Zick, Wild Rose, Wis.

Winona Lake Bible Conference, Winona Lake, Ind. July 25-Sept. 6. Conference season begins June 8. Write: Winona Lake Christian Assembly, Inc., Winona Lake, Ind.

SOUTH

Ben Lippen Camp, Near Asheville, N. C. June 16-Aug. 25. Ages 8-15. Write: J. R. McQuilkin, Ben Lippen School, Route 4, Asheville, N. C.

Ben Lippen Conference, near Asheville, N. C. June 12-Aug. 23. Adults and young people. Write: Dr. G. Allen Fleece, Columbia Bible College, Columbia, S. C.

Great Smoky Mountains Bible Conferences, Bryson City, N. C. May 7-9, June 13-20, July 11-18, Aug. 8-15, Sept. 10-12, Oct. 8-10, Nov. 12-14, Dec. 10-12. Write: John B. Marchbanks, Bryson City, N. C.

Lake Louise Bible Conference Grounds, Toccoa, Ga. June 7-June 19, ages 7-16; June 20-Sept. 5, Bible conferences for the entire family. Write: A. J. Philippi, Directing Manager, Toccoa, Ga.

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WEST

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Medicine Lake, Minneapolis, Minn. July 5-11
Canby, Oregon July 8-18
Glen Rocks, Rosseau, Ontario, Canada July 10-Aug. 20
Toccoa Falls, Ga. July 12-18
Mahaffey, Pa. July 16-25
Alliance Redwoods, Calif. July 17-25
Beulah Beach, Ohio July 24-Aug. 8
Summit Grove, New Freedom, Pa. Aug. 6-15
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Cannon Beach Bible Conferences, Cannon Beach, Ore. July 10-Sept. 6. Adult, youth and family conferences. Write: Box 398, Cannon Beach, Ore.

Christian Victory Bible Conference, Denver, Colo. Adult. Write: F. J. Meldau, Box 126, Highland Station, Denver 11, Colo.

Clydehurst Christian Ranch, Clydehurst-on-the-Boulder (35 miles south of Big Timber), Mont. Write: The Montana Gospel Crusade, Box 1616, Billings, Mont.

Covenant Beach Bible Camp, Des Moines, Wash. July 7-18, family camp; July 18-24, Hi camp, July 24-31, Junior girls camp; July 31-Aug. 7, Junior boys camp. Write: Rowland Johnson, 1031 East 65th, Seattle 5, Wash.

Forest Home Christian Conference Center and Lakeview Lodge, Forest Home, Calif. (80 miles from Los Angeles). June 6-Sept. 12, 25 camps for youth and adults. Write: Graham Tinning, Executive Director, 5228 Irvine Ave., North Hollywood, Calif.

Hume Lake Conference Ground, Hume, Calif. (65 miles east of Fresno). Children, youth, adult, boys and family conferences. Write: Walter A. Warkentin, Managing Director.

Lake Sammamish Bible Camp Ass'n., Seattle, Wash. July 18-Aug. 1, General Conference. Write: Judith Lunbom, Secretary, Bible Book Store, 120 Pike St., Seattle 1, Wash.

Lake Whatcom Bible and Missionary Conference, The Firs, Bellingham, Wash. Write: Grant Whipple, 139 Cable St., Bellingham, Wash.

Mount Hermon, near Santa Cruz, Calif. All ages. Write: Mount Hermon Ass'n., Mount Hermon, Calif.

Pikes Peak Bible Conference, Woodland Park, Colo. June 28-July 10. Children's and young people's camps. Write: John G. Mattingly, 344 Mesa Road, Colorado Springs, Colo.

Pine Valley Bible Conference Association, Pine Valley, Calif. June 19-26, high school and college age; June 26-July 3, junior high; July 3-10, family conference; July 10-17, Junior conference; Sept. 4-6, Labor Day family conference. Write: John W. Nelson, Manager, Box 48, Pine Valley, Calif.

Red Feather Lakes Bible Conference, Inc., Red Feather Lakes, Colo. July 10-17, family conference with classes for adults, young people and children; Sept. 3-6, high school and college age conference. Write: Wm. D. Ward, 1578 S. Penn St., Denver 10, Colo.

Silver Fork Bible Conference, near Salt Lake City, Utah. Aug. 1-7, Junior conference; Aug. 8-14, family conference; Aug. 15-21, youth conference. Write: James G. Baynes, 2178 E. 48th So., Salt Lake City 7, Utah.

Southwest Bible and Missionary Conference, Flagstaff, Ariz. Adults, young people and children. Write: Rev. Geo. Baxter, Flagstaff, Ariz.

Young Life Ranches (Star Ranch, Frontier Ranch and Silver Cliff Ranch), Colorado. Write: P. O. Box 1519, Colorado Springs, Colo.

CANADA

Blue Water Conference, Wallaceburg, Ontario. June 26-Sept. 6, family conference. Write: R. M. Martin, Manager, 95 King St., W., Chatham, Ontario.

Glen Rocks Bible Conference, Muskoka Lakes, Ont. June 26-Sept. 6. Family conference. Write: 145 Evelyn Ave., Toronto 9, Ont. (After July 1, Rosseau, Muskoka, Ont.)

Muskoka Baptist Conference, Huntsville, Ont. Young people and adults. Write: Mrs. G. Simpson, 134 Harding Blvd., Toronto 13, Ont.

Muskoka Bible Conference, Morinus, Ont., Canada. June 26-Sept. 6. Bible conference for adults and "The Christian Camp" for children 8-15. Write: Dr. Albert Hughes, 6 Humewood Drive, Toronto.

Malibu of Canada, 100 miles north of Vancouver, B. C. Teen-agers. Write: Young Life Campaign, P. O. Box 1519, Colorado Springs, Colo.

Pioneer Camps, Clearwater Lake, Port Sydney, Ont. June 30-Aug. 11, regular camps, Aug. 16-26, teen-age camp. Write: Vincent Craven, 30 St. Mary St., Toronto, Ont.

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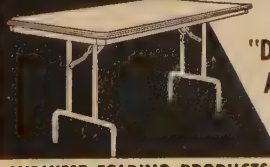

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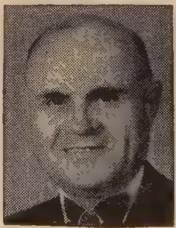

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DON JUAN'S WELCOME

(Continued from page 78)

more confidence and enthusiasm, they followed his motions with their hands. Finally some of the more courageous sang out quite heartily.

After a while Brian laid down the guitar and picked up his Bible. "Friends," he began, "You all wonder why I came to your town. I have come because the Lord Jesus Christ sent me."

He flipped open the Bible and read, "Go ye into all the world and preach the Gospel to every creature." He looked up at the crowd. "That means everybody here in San Francisco.

"He didn't send me to change your religion, but only to preach the Gospel. The Gospel is 'good news.' It is good news that God has provided a way of salvation for all sinners. His Word says, 'For all have sinned and come short of the glory of God.' That means everyone here in San Francisco and everyone in the world. No man can save himself, for God's Word says, 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.'

"We learn from this verse that salvation is by grace, that is, something we don't deserve, that it is a gift from God by faith, something we can't see or touch but we take God's word for it. He says plainly that we are not saved through our own works, lest we boast that we saved ourselves."

One woman near the door spoke up, "Father Francisco told us that evil men would come some day to try to deceive us. Come Olgita, come Juancito."

Her children scrambled after her and several women arose and gathered their brood together to depart. Most of the men stayed and several children.

As Brian talked, don Juan became more and more interested. "Do you believe in the saints?" he queried.

Brian countered, "By saints, do you mean images and do you mean do I believe that they can save me?"

Without waiting for a reply he continued, "First of all, God's Word forbids us to make an image of any kind to reverance or worship. And secondly, we are told that all true believers in Jesus Christ, the Son of God, are saints, sanctified by God Himself, set apart for His honor and glory. And God says that man cannot save himself."

One man spoke up, "I have a cousin that was a drunkard and had lost three good jobs, but when he accepted this religion he was changed and became a steady worker."

Brian hastened to explain that it

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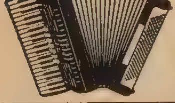

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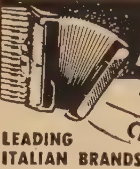

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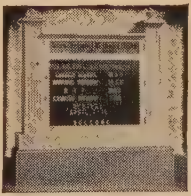

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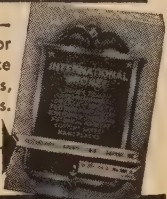

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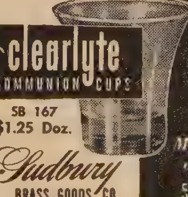

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wasn't the matter of changing religions, but rather when a sinner takes Christ as Savior and Lord of his life, Christ changes that life.

At this point the conversation became general, one saying one thing and others another thing. Finally one after the other departed and Brian was left alone with don Juan and his family.

Don Juan pulled his chair closer to Brian. "You said tonight that a man can know that he is saved right here while he is still living. How is that?"

Quickly Brian turned the pages and read, "These things have I written unto you, that ye may know that ye have eternal life . . . He that hath the Son hath life . . . . He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life . . . . And this is the record, that God hath given to us eternal life, and this life is in his Son."

Brian, seeing Don Juan's eyes suspiciously red, put his finger on Romans 6:23. "Here," he said, as he shoved the Bible into Don Juan's big hands, "Read what this says."

"I can't read, but Maria can. Here, Maria, what does this say?"

His wife came reluctantly over to the table and squinted in the poor light. She read, "For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." She paused. "Does this mean to say that salvation is a gift?"

"It means exactly that. It means that God offers salvation to you and your family right now, without your doing anything more than receiving the gift."

Don Juan leaned half out of his seat, "How do we go about receiving this gift?" he asked.

"Tell the Lord Jesus Christ right now that you believe what He says and that you take God's free gift of His salvation. If you do this, God will receive you as a son."

"Lord Jesus," said Don Juan simply, looking upward, "I believe what you said and I take your gift of eternal life."

"Amen," said Brian fervently.

Dona Maria stood by looking amazed, but not angry. She hurried off to the kitchen and busied herself until everyone had gone to bed.

In the morning before Brian departed, he taught Don Juan many things that he would need to know as he started this new life of faith. Dona Maria stood by to read the texts.

Before he left, Dona Maria said shyly, "I'm sorry I slammed the door in your face, but I'm glad the saint broke. Maybe the next time you return, I'll do what Juan did." END

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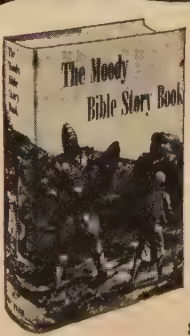

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CAMP PAY-OFF

(Continued from page 25)

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And Mrs. Leonard Gustafson of the Lake Sammamish Bible Camp in Washington writes, "As a fruit of the labor of godly men and women on this Bible camp there are now more than 100 young people in the far flung corners of the earth, telling out the story that they first heard and heeded on these hallowed grounds."

Rural Bible Crusade leaders point out illustrations of how boys and girls, saved at camp, have returned to ungodly homes. Instead of their newfound fervor cooling, in many cases they have won both parents to Christ.

Betty Peipho went to Lake Sammamish when she was a high school freshman. Before the week was ended, she became "a new creature in Christ." The following year she returned and God spoke to her regarding the mission field. She is now a missionary in Cuba under the West Indies Mission.

A fellow named Bernie Ramm, at the age of 17, came to Bible camp, not realizing what it was. A star football player, he considered himself a "regular fellow," and certainly not in need of religion. But before the first week of camp was over the Holy Spirit had wooed and won him to the Lord.

He is now known to many as Dr. Bernard Ramm, professor at Bethel College and Seminary, St. Paul, Minn., and an outstanding Bible teacher and theologian.

Scott Porter, son of a Missouri minister, is sold on Bible camps too. His preacher-father was managing church camps all summer long, when Scott was in University. Scott regarded the camps as an interesting phenomenon, but little more. For years he had known all about Christ, but the message left him cold.

But during the children's Bible camp he attended all the services. He became vitally interested, though definitely puzzled by the enthusiastic chorus singing and the convincing personal testimonies.

Then one night during the children's testimony time, the University student stood. "For years I have heard about Christ," he stated. "But after listening to all these youngsters' testimonies, I realized that I had never trusted the Lord as Savior myself."

With tears running freely down his cheeks, he continued, "But now I'm glad I can say I'm saved, because a little while ago I received the Lord Jesus as my personal Savior." **END**

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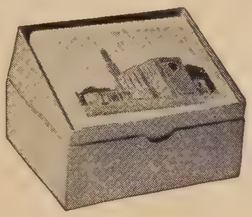

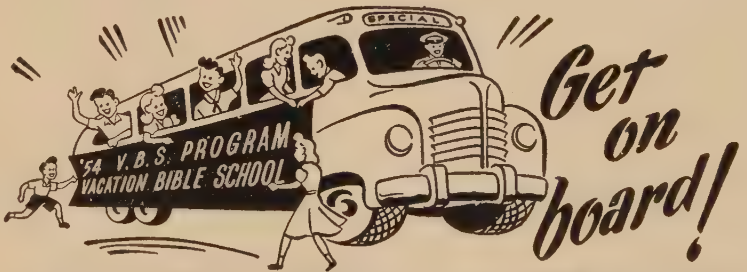

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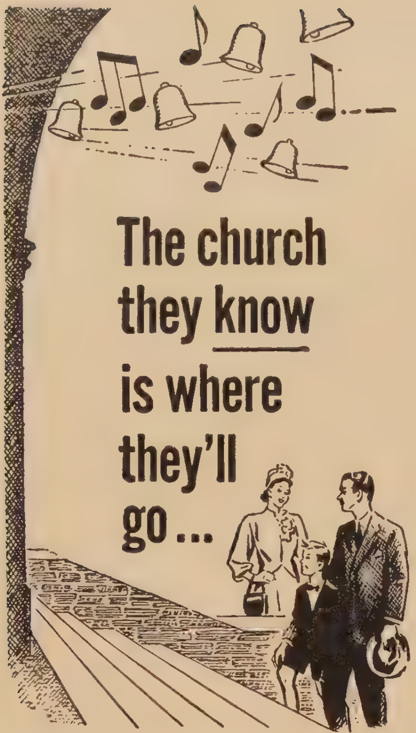

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Spiritual Clinic

DR. V. RAYMOND EDMAN, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **Which is more of a sin, to go to a theater and see a movie or see the same one on television in the home?**

The difference between motion pictures at a theater and on television is merely one of place and not of content. Many earnest Christians agree that while most movies presented in theaters are unwholesome and certainly "worldly," there are some that are worthwhile; but it is best not to attend the theater as a matter of one's testimony. The Christian must use his own judgment as to what is seen on television. A good home does not make a bad movie to be a good one; rather, such movies can be the undoing of spiritual life in that home. Christian parents are responsible to supervise carefully and conscientiously what is viewed by the children on television.

■ **My husband is attending seminary, preparing for the ministry. He is working long hours and we find it very hard to make ends meet financially. Is it right to use our tithe for my husband's schooling?**

I can well appreciate your problem of preparing for the Lord's work on a very limited income. Your experience is not at all unusual, however; rather, it is a part of God's excellent plan in preparing His servants by teaching them to trust Him implicitly for every need, both spiritual and material. Throughout the Scriptures the tithe was to be brought to the Lord and not used for one's own purposes. Remember Mal. 3:10, "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." If we are faithful in our part of consistent tithing there need be no fear that God will not be faithful.

■ **My son, who is 17, is a sophomore in high school. Since he became a Christian, two years ago, he has been interested in going into evangelistic work. I find it most difficult to get him settled with his usual studies. Now he wants to quit school and go into full-time Christian work. What is your advice?**

My earnest advice would be that he keep on with his high school work with a view to preparing himself for the ministry of the Lord's choice. Lads sometimes become impatient to be out of school and into the work, but in later years that action is regretted. Adequate preparation will pay large dividends in years to come in increased usefulness for the Lord. These days of discipline at the books are all a part of the pattern of preparation for years to come.

■ **Kindly give me the meaning of the first part of the verse, Prov. 22:26. Would this have reference to the industrial strikes of our present day?**

The striking of hands referred to in Prov. 22:26 is the custom of the Near East in signifying approval of an agreement, which is similar to our shaking of hands on a proposition in our American fashion. The industrial strike is a phenomenon of modern economic conditions, and there is therefore no direct statement about it in the Scriptures. The Word does teach that we should be honest, industrious, frugal, dependable, ready to help others who are in need. See I Thess. 4:11-12, and II Thess. 3:6-13.

■ **Is it a lie to buy an article and tell folks it was a present just to settle an argument?**

Any deceit is a lie. If you feel you should buy a given article, then stand by your conviction and tell others that you bought it. Do not attempt to rationalize any deceit into feeling that it is better thus to settle an argument. The truth will come out sooner or later, therefore better right away.

■ **Recently there was a breach in a Christian organization, and the majority faction never once called for prayer or even allowed prayer in the meetings where the differences were aired. They used as the basis for their action the phrase, "The voice of the people is the voice of God." Could you give me any Scripture to substantiate or disclaim this theory?**

There is no scriptural foundation for the expression, "The voice of the people is the voice of God." That statement developed in the centuries when the rule of autocrats was being broken by the rebellion of the people in favor of more democratic forms of government. The Scriptures teach that God spoke to individuals, who in turn proclaimed to the people the Word of God (Heb. 1:1, II Pet. 1:21). It is true that in multitude of counselors there is safety (Prov. 24:6), but the voice of the majority is certainly not necessarily indicative of the will of God.

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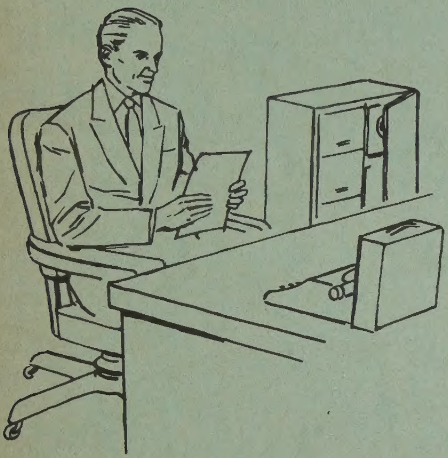

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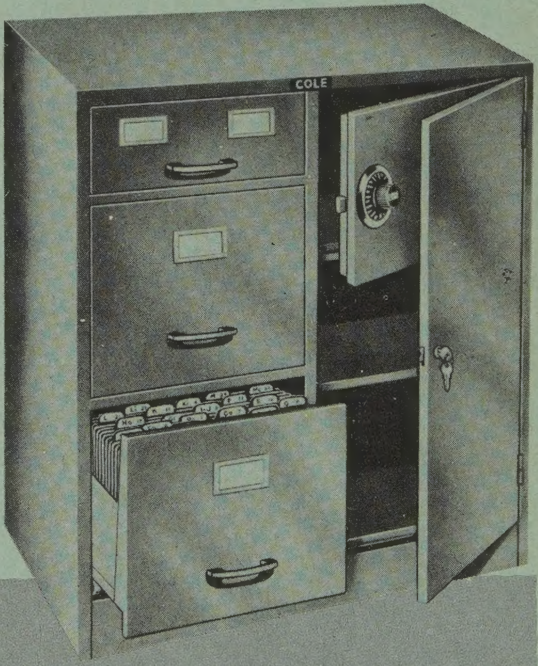

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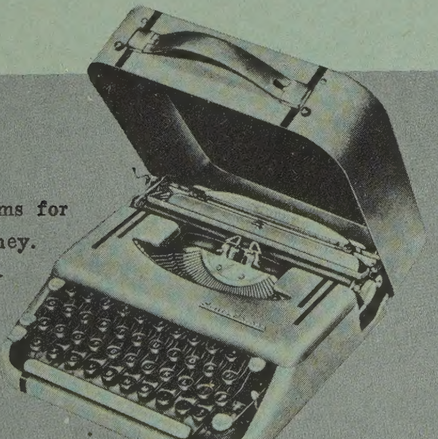

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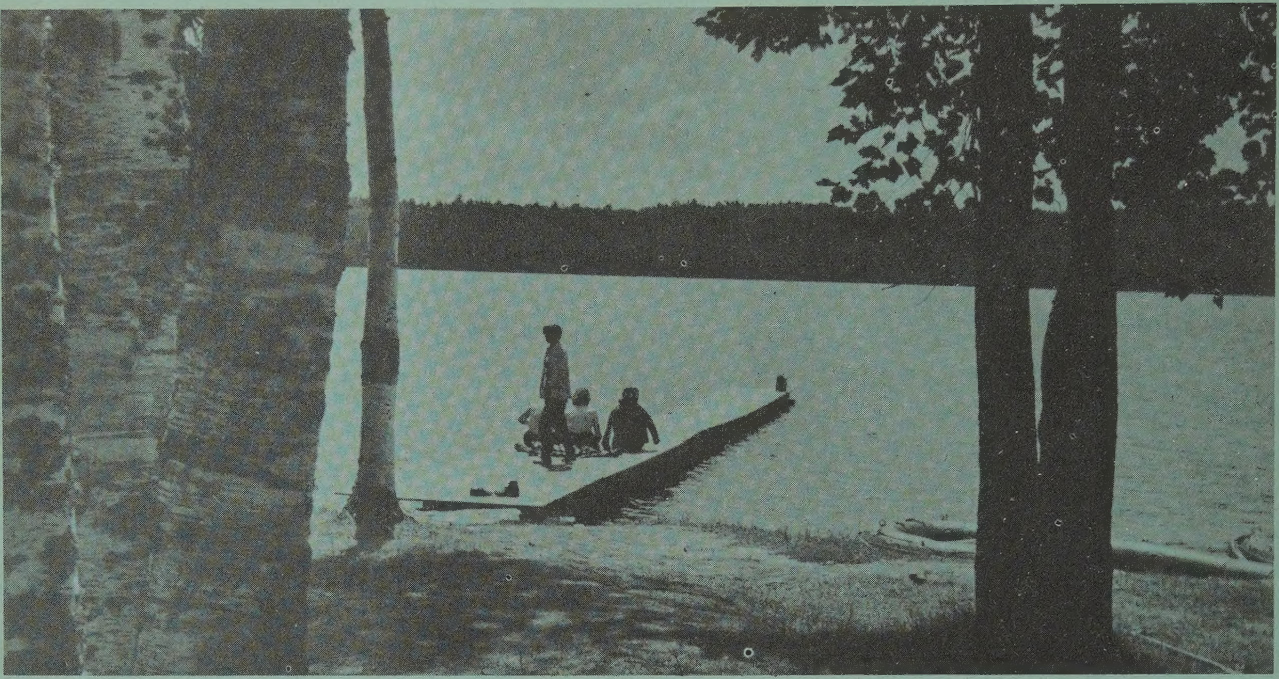

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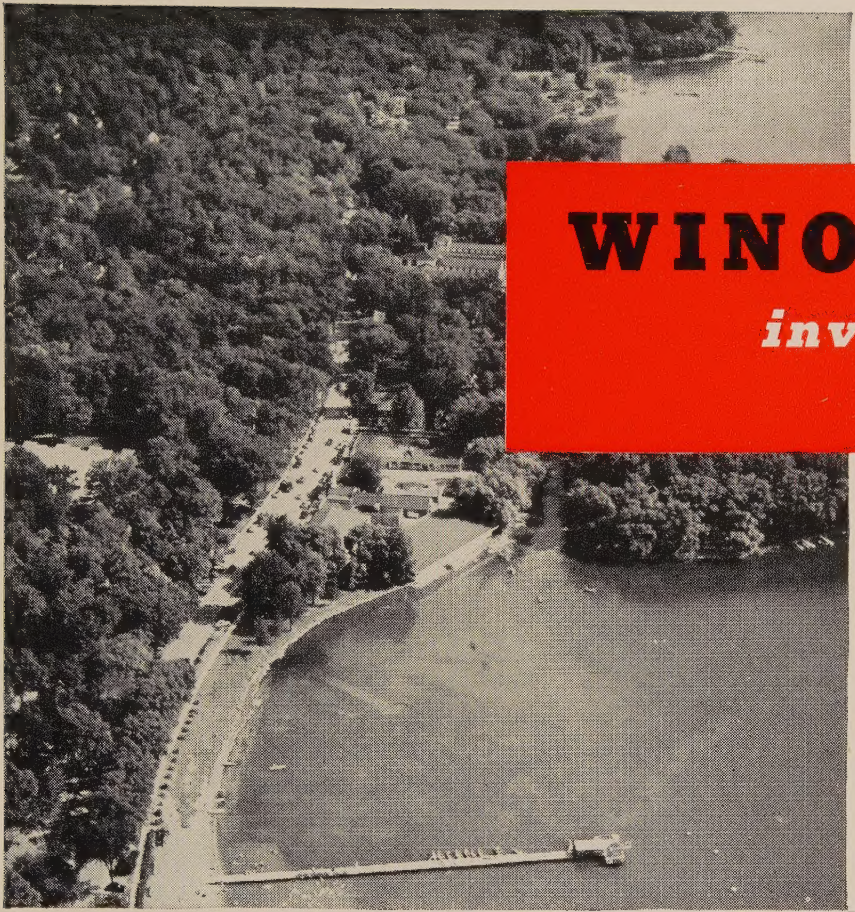

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